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Planting a Christmas Tree and Growing the Gifts
Vadala, India



Enjoying the Fruits of the Christmas Tree
Vadala, India

Life and Light

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No. 12

A Christmas Ballad

By Fannie Stearns Gifford

It fell in the days of Jewish men
(Holy Lord Christ in Heaven!)
That the Shepherds were cold in Bethlehem.
(Oh, dear Lord Christ in Heaven!)

*Oh, they were cold as they lay about
On the high hillside when the stars came out,
And one to another shivered and said,
"I am so cold, I wish I were dead."*

*Then up in the sky they heard a voice,
And a trouble of wings and a viol-noise;
And they covered their faces, and heard the cry
Of all of the Hosts of God go by.*


*Then up they got them and hastened down
To the low dark stable outside the town;
And there where the slow beasts sniffed the hay,
A Little Babe and His Mother lay.
(Oh, dear Lord Christ in Heaven!)*

*And down they knelt and were very still
While the stars went over the top of the hill,
And one to another whispered and said,
"I shall not be cold now, though I were dead."*

So it fell in the days of Jewish men
(Holy Lord Christ in Heaven!)
That the Shepherds were warm in Bethlehem.
(Oh, dear Lord Christ in Heaven!)

The Message of Christmas

By Carrie Farnsworth Fowle

HE message of Christmas is Love, God's love to mankind. By sending a little helpless babe, His Son, into the world, He has reached into and touched our human lives. Through that touch, and through the life of our Lord upon earth, the greatest love-message of our God has reached us. We have learned to call Him "our Father," and to look upon all mankind as our brothers.

Very few of us as yet have really learned and acted upon this message, but whenever and wherever we do so, there is a great and wonderful transformation. Ideals are changed, aims are ennobled, life and its purposes are enlarged, character is developed in Christian lines, and we begin to know something more of the Fatherhood of God and the brotherhood of man.

What a surprise it is for a Moslem to come to a Christian hospital! He receives kindness, genuine care, and friendliness. His philosophy of life cannot explain the why of it all, while he tries to find some underlying, selfish motive in your helping him. "Ah!" he exclaims, "it is to lay up merit for your soul that you do these things," and, lifting his eyes heavenward, he piously says, "May God put it to your credit in the next world." When a glimmering idea enters his mind that you are looking for nothing for yourself from it in this world or the next, that you are doing it simply for the love of God and the love of man, he exclaims; "That's grand! There's nothing like that amongst us!"

Christmas means homes where Love reigns. It means churches with spires pointing upward, and worshipers reaching upward and outward. It means schools and colleges where young people are learning how they may bless the whole world. It means the binding up of the broken-hearted, the proclaiming of liberty to the captives, the opening of prisons to them that are bound by the fetters of sin and evil habits.

A great and deep spiritual awakening, a sincere calling upon God, is filling the hearts of soldiers in many a camp and trench. Will not a more stalwart and compelling Christianity take the place of formal religion as they face danger, suffering, and death, and will not the

sacrifices and sorrows of parents and loved ones be hallowed and blessed as they kneel before Him who knows and understands?

It is the spirit of the brotherhood of man that has sent angels in flesh and blood to battlefields, into hospitals and to relief-stations in war-swept lands, or into settlements and alleys where sin has gone before. They are reaching out with loving hearts and skilled hands to minister in the spirit of the Christ whose love constrains them.

As we see the awful strife and hatred enwrapping the world, we ask, Can all this be changed? Can fear and hate be changed to love and good will? Yes, thank God! In a city of the Near East a godly woman lost all her male relatives by the massacre of 1908. Husband and sons and brothers, nephews and cousins, twenty-seven in number, not to mention many friends, were cruelly slain! Since then she has devoted her life to carrying the message of forgiveness, hope, and joy to the Moslem homes of her city, telling the Old, Old Story to the wives and children of those who had robbed her of all in this world that life holds dear.

The sustaining power of the Christ is so great that many of the suffering people of that land of misery are being "more than conquerors thro' Him that loved us." Women and young girls, with "faces bright and faith strong," have been seen trekking on towards the desert and death. "Here, they have no abiding city. They seek one to come!"

This Christmas, many "who have come out of great tribulation, and washed their robes and made them white" are in the presence of their Lord and King, their sufferings ended, and their tears wiped away. The seed of this martyr-blood has been thrown broadcast over the land, and we know that such seed is never sown in vain!

What, then, is the message to us this Christmastide? Does it not fill us with a responding love to Him, while we sing

*"Love so amazing, so divine,
Demands my soul, my life, my all!"*

Let us, every one prepare ourselves to join in God's great work of love for the world, giving our lives, our means, our beloved children, our prayers, our time, our talents, to the very greatest and noblest, the most blessed work in which He can use us. It is the living and the telling of His message of *love* to hungry, human hearts, the message of "Peace on earth, good will among men," to every land and every clime.

Editorials

Mrs. Richard C. Winsor spent a few weeks recently in the vicinity of Boston and was present at one of the meetings of the Executive Committee. While visiting her niece in Newton Highlands she was summoned to Omaha by the sudden alarming illness of her son, Dr. R. F. Winsor, who passed away before his mother could reach him. In this heavy sorrow Mrs. Winsor has the deep sympathy of the many friends to whom she has endeared herself during her years of service in Sirur, India.

Personal
Mention.

Mrs. Lorin S. Gates has lately attended in Allahabad the meeting of the National Executive Committee of the Christian Endeavor Societies of India, of which she is a member. She has recently declined the honor of being the National President of this organization. She was also present with her husband at the Centenary of the Ceylon Mission, visiting her daughter Edith, Mrs. Charles Miller of Jaffna.

Miss Amy E. McKowan came from her home in Dundas, Canada, just before the annual meeting and spent a few days at the Auburndale Missionary Home. After the Northampton meeting closed she went to be with the ladies of Franklin County Branch who support her at Osaka, Japan.

Miss Irene LaWall Dornblaser unexpectedly attended the meeting at Northampton and will visit the Hartford Branch, whose missionary she has been in Foochow, before returning to her home in Springfield, Ohio.

Mrs. R. S. M. Emrich and her three little sons started early in November for Berkeley, Cal., where they will spend the winter with Mrs. Emrich's sister. Mr. Emrich will spend the winter at Hartford studying advanced Arabic. The field work of the Woman's Board has been greatly strengthened by Mrs. Emrich's visits to local and Branch meetings, and her friends in the East wish her rapidly improving health and a pleasant winter.

Rev. Robert Stapleton sailed from New York on November 9 for Erzroom, leaving his family in this country. Mr. and Mrs. Frank J. Woodward are returning to their work in Micronesia, sailing from San Francisco on November 28.

Miss Norma Waterbury, the only daughter of Mrs. Henry W. Peabody, and well known as the charming author of *Jack and Janet*, was married at Ledgewood, Beverly, Mass., November 11, to Dr. Raphael Clarke Thomas, a missionary physician of the American Baptist Board. Dr. and Mrs. Thomas will sail for the Philippines and will be at home to their friends in Iloilo after February 1. Innumerable good wishes attend them as they start on their life journey together.

Just before Mrs. Andrus of Mardin slipped away from the hampering conditions of her physical weakness, a letter went out in the Turkey mail to her asking if she would write some reminiscences of her early days as a pioneer missionary of the Woman's Board of Missions. It went too late to reach her, but we hope that her husband will later give us a sketch of this wise and lovely missionary life which can be published in connection with our Jubilee series in *LIFE AND LIGHT*.

Meantime word has come from Miss Diantha Dewey of the last earthly days of Mrs. Andrus. About the middle of August she took cold from sleeping out of doors, but seemed so much brighter after treatment from the military doctor that Mr. Andrus was not summoned from Constantinople, as it seemed that she would rally, but after a few days she grew weaker and on August 25 she entered into "the land where the inhabitant shall not say, 'I am sick!'" Of the funeral service Miss Dewey writes: "We dressed her in the white dress with the Mosul embroidery which Miss Martin had given her. She looked very sweet in her white lace cap. The funeral was near noon on Saturday in the Emrich sitting room. The room was full of a good number of our congregation. The pastor, though weak himself, led the service. We sang, 'There is rest for the weary,' and the pastor read a number of appropriate passages on death. Then he spoke about her Christian patience and faith, how many went to her for advice, how wise and gentle and generous she was, never speaking a hard word to any one. The girls sang hymns as we carried her down to our new graveyard on the hospital grounds. Since then it has seemed so quiet, like the day Mrs. Thom was buried last year. We cannot tell Miss Graf because she is still weak from typhoid."

Olive Parmelee
Andrus.

Miss H. Juliette Gilson gives us this interesting information:—

From a private letter we learn that in August His Honor Drummond Chaplin, who for the past two years has been Administrator of Rhodesia, made a visit to Melsetter, the first time that an Administrator has visited that part of the country. His Honor and Mrs. Chaplin made the long, hard journey over sandy roads, through a mountain pass where a part of the way the road is cut in the solid rock and across rivers without bridges, in a large English touring car, the officials who accompanied them, a Brigadier General, the Secretary, a Captain, and the Magistrate of Melsetter were in a Studebaker, while the maid and those who cared for the physical comforts of the party were in a Ford. They went as far south as Mt. Silinda, where in the two hours of their stay they were shown the brick and tile fields, the grist-mill capable of grinding a ton of wheat in an hour, the sawmill where the immense mahogany and other hard wood trees from the forest near by are sawn into boards, the shop with the planer and match-wood working machine and machine for making windows, the carpenter's shop, well equipped with tools for teaching a class of twelve boys. A visit was paid to the school of nearly three hundred boys and girls. Here he made a short, sensible speech, telling the pupils that he was there because he was interested in his people. All the missionaries gathered at Mr. King's, where afternoon tea was served. Mrs. Chaplin expressed her pleasure at what she had seen and told the missionaries they were doing a great work.

Two days before coming to Mt. Silinda the Administrator met a large gathering of European settlers at the Police Station, twenty miles from Mt. Silinda. There were speeches and discussions and a very hastily collected exhibit of the products of South Melsetter. The exhibits from Chikore and Mt. Silinda were placed by themselves and did credit to the enterprise and industry of the mission. The exhibits were sold for the benefit of the war fund. \$60 was realized, and of this amount \$25 was from the exhibits of this mission. The natives were called together and given the opportunity to state their grievances and their wishes. No white men were allowed at this meeting except the interpreter.

A specially helpful and attractive program was presented at Pilgrim Hall, November 3. Mrs. Robert McFadden of Cambridge presided in the absence of Mrs. E. L. McLaughlin, who was detained in White Plains by the illness of her son. Miss Friday Meeting. Mary L. Daniels gave a talk on the Devotional Part of a Program, which we wish could be repeated in many of our missionary societies. Miss Mary Metcalf Root, soon to return to her work in Madura, described in a delightfully clear-cut way some of the many activities of an evangelistic missionary to India's women. In addition to Miss McKowan's little unlooked-for message from the Plum Blossom School the goodly number attending had the pleasure of listening to Dr. Patton's enthusiastic review of "Mary Slessor of Calabar,"—which the "angel who presides over publicity" announced as "Putting a New Name on the Map of Africa."

It is not possible to give a detailed account of these autumn gatherings, but the Board officers and missionaries have been busy going, as one erudite Bostonian insists on saying, "forth and back" to carry greetings and receive inspiration from Branch Meetings. the faithful women who are pushing the Jubilee Increase Campaign with so much zeal and effectiveness. New Hampshire, North Middlesex, Hartford, Rhode Island, Worcester County, Springfield, Philadelphia, Essex South, Middlesex, and Andover and Woburn are among the Branches which have held annual meetings and there have been county and group meetings not a few. The beautiful fall weather and the cheerful atmosphere of attractive meeting places have enhanced the spiritual uplift which has resulted from carefully planned programs and a spirit of prayer.

COMPARISON OF RECEIPTS FOR TWELVE MONTHS

	For Regular Work			Matured Cond'l Gift	For Buildings	For Special Objects	Legacies Available	TOTAL
	Branches	Other Sources	TOTAL					
1915	\$123,901.86	\$13,851.85	\$137,753.71	\$834.00	\$35,602.37	\$2,357.33	\$26,573.67	\$203,121.08
1916	122,824.40	6,310.86	129,135.26	100.00	49,278.43	3,000.28	26,728.12	208,242.09
Gain					\$13,676.06	\$642.95	\$154.45	\$5,121.01
Loss	\$1,077.46	\$7,540.99	\$8,618.45	\$734.00				

Jubilee Increase Campaign

The Vermont Branch has recommended to auxiliaries and young people's societies the following Policy for the Jubilee Year:—

- PRAY. *For without Christ we can do nothing.*
STUDY. *Interest awaits upon knowledge.*
WORK. *Where the hand gives service, the heart gives love.*
GIVE. *The natural outcome of prayer, study and work.*
GO. *The opportunities are vast and you are needed.*
SEND. *God's gifts to us demand our dearest and best.*

Hartford Branch has a Jubilee Band, who will go out into the auxiliary-less churches and conduct the *Nearing the Jubilee* program. This Band consists of five members, but they hope to double their numbers and have two "teams" carrying out this original and much-to-be-commended plan.

The Springfield Branch has an Extension Committee which is willing and eager to visit societies which stand in need of encouragement and to hold conferences with the local officers.

The Berkshire Branch was accorded the place of honor in the Home Secretary's annual report, as it has exceeded its apportionment of new auxiliaries and contributing societies and has all but forty-four of its new members.

The annual report gives a fine statistical table of the *Offering of Life*, showing that up to September 1 there had been reported to Miss Calder 178 of the 500 new auxiliaries, 229 of the 250 new contributing societies, 5,518 of the 25,000 new members, and 9 of the 50 Jubilee missionaries. Do not fail to send for the advance sheets of the annual report containing the survey of the Home and Foreign Departments.

Note.—Since the above was written the reports given at Northampton have changed these figures, and a conservative estimate accords the Branches a gain of 259 new contributing societies,—more than the number apportioned,—267 new auxiliary societies, and 8,482 new members, while 10 of the Jubilee missionaries have now been found.

The Change of Emphasis

By Theodora Crosby Bliss

This article, which supplements the "Protestant Epoch of Christian Conquest," Chapter IV in *World Missions and World Peace*, has been written by Mrs. Bliss, whose husband, Dr. Edwin M. Bliss, is a well-known authority on the science of missions. The fourth in the series, to accompany "Heroism in the Christian Conquest," will appear in the February number and is being written by Miss Irene LaWall Dornblaser of Foochow.—*The Editor.*

PART I

PROBABLY the most significant fact in the history of missions during the Protestant Epoch is the change in emphasis, from salvation from death, to salvation to life. In order to understand the real nature and significance of this change, and the conditions resulting from it, certain elements in the historical development of the Christian Church must be noted.

Up to the time of the Reformation, salvation was limited to the Church, and the Church was a thoroughly organized body. Outside the Church there was no hope for any man. Once within the Church, there was no danger to any man, except such as might be involved in a more or less prolonged stay in Purgatory. The Reformation changed the form rather than the content of this conviction. Membership in the Church was just as essential as ever; but it was based upon different conditions and guided by different rules. The Church was still a protective rather than a reformative institution, and the man outside had as little chance under Calvin or Luther as under Boniface. Indeed, he might almost be said to have less; Luther, with more force than sympathy, held that Turks and others were outside the pale of Christianity, and there was no use bothering with them. The situation for two centuries is set forth vividly in the first part of Chapter IV, and need not be repeated.

It is true, as said by Dr. Warneck, "We miss in the Reformers not only missionary action but the very idea of missions." To the two reasons given for this there may be added another indicated above, based upon the conception of the Church as a definite ecclesiastical institution, set apart from the world, and with no relation to it. It must also be remembered that during those years of strife

the great number of Protestant communities were so absorbed with their own problems that they had little inclination to go outside. The exceptions noted in the words of Erasmus, and the records of the Pietists, the Danish-Halle Mission, and the Moravians, throw a lurid light on the conditions in the great mass of Protestant Christianity.

Gradually, however, there developed a change. The corporate idea began to yield to the individual idea. As discovery advanced and remote continents came into view, it was impossible to conceive of Christianity as limited by geography or by race, and the conception of a lost world seized hold upon the conscience of Christians. The pressure of the sense of the eternal misery of a soul for whom Christ died, who ought to have the knowledge of His redemptive sacrifice, and who would have it if only those who had the knowledge met their responsibilities, became overpowering, and "to pluck even a single brand from the burning" seemed the greatest thing that any true Christian could hope to accomplish. This was by no means widespread. The more rigid Calvinism of the time held indeed, as Dr. Ryland expressed it in answer to Carey's impassioned appeal, that if God wanted to convert the heathen He could do it without their assistance; but this attitude was changing, largely because of the influence, often unrecognized, of the Wesleys and Methodism, and individual Christians began to acknowledge a personal responsibility for individual heathen.

It is this individualism of the new movement that makes it legitimate to consider it as marking the beginning of Protestant Missions. The Danish and Moravian missions had been corporate movements. The Danish government stood behind the one and the Moravian Church behind the other. Carey went forth as a man to meet men, and those who stood behind him were other men, and the ropes they held were individual ropes. They were wound into a cable, but each separate strand stood out distinct.

The movement once started spread with wonderful rapidity, but it never lost its distinctive features. Organizations were formed, as of necessity; but in each case it was a society—of individuals. Perhaps most notable of all was that within the Church to which Carey himself belonged, but where he had found no room for the

work he felt under bonds to do. This great Church Missionary Society was, and is, the expression within the Anglican Communion of the principle which dominated Carey.

What now was the result? As these individual Christians went forth to meet individual heathen, "to save them from the wrath to come," what did they find, and what did they do? Just exactly what Jesus Christ found and did. They found individual souls, not in numbers, but here and there a few, with capabilities for a higher, truer life, and an impulse to reach after it, often vaguely and uncertainly, yet none the less earnestly, and they set themselves to the task of developing these lives. There is no more significant fact in the history of modern missions than the fact that William Carey, pioneer in the work of bringing the Gospel to the millions of Asia, made no effort to gather in the crowds, but bent every one of his almost superhuman energies to the building up of a few individual lives.

His letter to Judson is a classic in missionary literature: "We know not what your immediate expectations are, relative to the Burman Empire, but we hope your views are not confined to the immediate conversion of the natives by the preaching of the Word. Could a Church of converted natives be obtained at Rangun, it might exist for a while or be scattered, or perish for want of additions. From all we have seen hitherto we are ready to think that the dispensations of Providence point to labours that may operate, indeed, more slowly, on the population, but more effectively in the end. . . . The slow process of conversion in such a mode of teaching the natives may not be so encouraging and may require in all more faith and patience; but it appears to have been the process of things in the progress of the Reformation . . . and the grand result will amply recompense us and you, for our toil."

Turning now to the application of this principle and its results, in actual missionary operations, certain facts should be noted. It gave the impulse for work among women and children; it laid the foundation for educational work, medical missions, the various forms of institutional work, and those general lines of social, civil, and even national and racial betterment, which have been characteristic of missionary enterprise.

Before taking these up in some detail, it will be well to note what it was in this new principle that gave it life and permanency. Roman Catholic Missions, and the same is true in the main of the early Protestant Missions, focused their energies on, and practically limited them to, the conversion of individuals. Once converted, a man or woman no longer attracted particular notice or required special attention, except as here and there one might be singled out for special training for priesthood or ministry. The idea that each man's life was a plan of God was of slow growth, but it grew faster on the mission field than in the settled communities at home. Possibly the sight of the lower degradation helped the vision of the higher possibilities. More probably the realization of the failure of the older method incited to a search for more substantial and permanent results. All about were the evidences of failure. The Roman Catholic communities were utterly unsubstantial, so far as any consecutive, positive influence was concerned.

Such Christianity as had descended from Apostolic times had crystallized till it was little more than a form. The idea that Constantine was responsible for it had not yet dawned, indeed it may be doubted whether these pioneers undertook to locate the responsibility for the past. They were concerned about the present, and still more about the future. They realized that they were laying foundations, took stock of the material that was at hand, and studied how to make the best use of it. Looking back over more than a century, we can see the marvelous wisdom of their method, a wisdom not human but divine,—a practical result of the Apostle's words, "If any of you lack wisdom, let him ask of God . . . and it shall be given him." That they always understood the full meaning of their own actions may be doubted. Probably they could not have interpreted it as we can, but that it dominated all there is no doubt.

Carey and his associates in India; Morrison and his successors in China; Moffatt, Livingstone, and Hannington in Africa; Dwight, Goodell, and Riggs in Turkey; Eli Smith and Van Dyck in Syria; Williams and Selwyn and Paton in the Pacific; all representing different lands, different communions, under widely different circumstances, yet all led by the same Spirit, followed essentially the same course, adopted as the principle of their actions the idea that the

work of missions is something more than saving souls from death, it is the building up of the Kingdom of God on earth. They believed and taught that the foundations of the Kingdom lie in the character of its members; that character is the product of training and development; that there is no limit to this development, its ideal being that likeness to God from which man has fallen; and that the permanency and strength of the Christian Church is measured by the degree to which that ideal has been attained. Hence



Bible Translation Committee of China at Work

they set themselves to study. They studied languages, and the result is the most marvelous collection of translations the world has ever known; they studied literature, and their contributions to our knowledge of Vedas and Zend-Avesta, of Confucius and Mohammed, of African and Pacific folk-lore, have been wonderful; they studied nature, botany, zoölogy; they studied races and have taught more ethnology than any other class. They studied everything, but always with the one purpose to make it tell in the building up of Christian character.

(To be Concluded.)

Christian Women and World Peace

By Sidney L. Gulick, D.D.

NO more important task confronts the Christian women of America than that of making their contribution for Christianizing America's international relations. World peace is an idle dream as long as international relations are pagan and nations carry on their diplomacy, their commercial and their other relations on the pagan principles of selfishness forced through by mere might. The problem now confronting the churches of America is how they may most effectively render their contribution to the building up of such international relations that justice may be secured and good will prevail and that international difficulties may be settled by methods of reason rather than by appeal to force. Women have their own special part to take in this mighty campaign. Plans are on foot for holding early in January, 1917, a conference of Christian women to consider these matters with utmost care.

In preparation for this it is desirable that those interested should know just what agencies the churches of America now have through which to do their part. We give therefore the following sketch of the two principal movements and organizations, the *Commission on Peace and Arbitration* of the *Federal Council of the Churches of Christ in America*, and the *American Council of the World Alliance for Promoting International Friendship through the Churches*.

The Commission on Peace and Arbitration of the Federal Council was organized in 1911. One of its most important results was the establishment in February, 1914, of the Church Peace Union by Mr. Carnegie with an endowment of \$2,000,000. The first outstanding work of the Church Peace Union was the holding of the first International Peace Conference of Christians at Constance and London. It convened just as the war broke out. The World Alliance for Promoting International Friendship through the Churches is the outcome of those remarkable meetings in Germany and England. The Commission on Peace and Arbitration consists of 125 representatives of the thirty constituent bodies of the Federal Council. Rev. James B. Remensnyder is Chairman and Drs. Charles S.

Macfarland and Sidney L. Gulick are Secretaries. The World Alliance has at present ten national councils, one each in Denmark, France, Germany, Great Britain, Holland, Italy, Norway, Sweden and Switzerland and the United States of America. The American Council of the World Alliance consists of 260 members. They come from forty-one different communions whose combined church membership exceeds 23,000,000. Rev. William P. Merrill is President, John R. Mott, Vice-President, Rev. Washington Gladden, Honorary President, and there is one Honorary Vice-President for each communion. Drs. Frederick Lynch and Sidney L. Gulick are Secretaries. The joint work of the Peace Commission and the American Council is carried on by their respective secretaries under the direction of their Executive Committees.

For the speedy and effective attainment of the objects and results for which these organizations are working, the American Council of the World Alliance and the Commission on Peace and Arbitration jointly invite every local congregation to establish a Peace Makers Committee,—

1. To connect each local congregation with the world movement of the churches;
2. To promote study in the local community of the principles of Christian internationalism;
3. To develop the intelligent convictions of church members in regard to their international responsibilities and duties;
4. To render possible the collective action of Christian citizens in Christianizing America's international relations.

Every church and every Christian should help in establishing a Christian world-order.

The Peace Commission and the American Council urge upon the churches the importance of systematic, nation-wide education. The principles and methods of world constructive statesmanship should be studied in Bible Classes, Brotherhoods, Men's Leagues, Women's Clubs, Home and Foreign Missionary Societies, Young Men's and Young Women's Christian Associations, and Young People's Societies.

Every Christian who wishes to do his part and to have the churches of America do their part in establishing a Christian World-Order should see to it that his church establishes at once its Peace Makers' Committee.

No new organization is proposed for the local church and no new meetings. There are no obligatory fees nor financial obligations for churches or committees; only voluntary contributions are sought. This movement costs nothing in cash—genuine consecration and courage, however, are essential.

Churches join the World Alliance by appointing their committees and reporting to the National Office. Individuals join by becoming regular, sustaining, honorary, or life members by making gifts (\$1, \$5, \$10, \$25, \$50, \$100).

Christian women have their peculiar responsibilities in these matters. They train the children in the home, in the schools, and in the Sunday schools. They can look upon international problems and policies with interests less warped by ambition for great financial gains, commercial conquests, and national glory. The disasters and calamities of war fall most heavily upon them. Through their Missionary Societies, Women's Clubs, and Chautauqua Courses they are organized for study and for work as are no other groups in the country. They, therefore, should bend their energies to the study of these questions and to the development of intelligent convictions and sane methods for the establishment of international righteousness, government, and good will.

PRAYER

Our Father, we thank Thee for the revelation of Thyself that Thou didst make through Jesus, Thy Son. Help us to be like Him, to love what He loved, and to hate what He hated. Save us from hypocrisy and self-seeking, and make us truly sincere. Use us for Thine own purposes, and in Thine own way, and may we be strong to do Thy will.

Bless the lands plunged in suffering and grief, and hasten the day, when Thy peace shall fill the earth.

Through Jesus Christ our Lord, Amen.

C. F. F.

A Step Forward in Natal

By Edithe A. Conn, Amanzimtoti Institute

FOR many years we have been longing to model the training of the black folk in Africa upon that of the black folk in America, but so many obstacles presented themselves that it could not be done. Now with the consent of the government we are given free swing to try out some experiments. The opportunity is being seized with avidity, and as a result we have had our happiest term at Amanzimtoti Institute.

Coeducation is the rule here. At one time that was considered impractical and impossible, and prophets consigned the school to oblivion. However, after an eight years' trial, coeducation is still in existence, flourishing, and other schools have taken it up as a matter of course. Our wise principal arouses the chivalry of the boys and makes it a matter of pride to be in a school where there are girls; the protection of them being not only a duty but showing a degree of civilization attained. Heathenism is at our doors, but in the school we have many boys who are Christian gentlemen. The girls are most of them rare spirits, humble, industrious, ambitious, obedient, and happy. The exceptions lead us to realize that we are dealing not with your young women who have a background of culture and training but with untamed and unrestrained natures.

So much for the material with which we work. What have we



Amanzimtoti Institute

been doing with these children who are accustomed to "digging" all the day and who *must* earn their bread by the sweat of their brow? We have been keeping them seated in the class room for the five most beautiful morning hours, learning the three "R's" and some disjointed history, algebra, diagraming, paraphrasing, and other "fundamentals." After which, when the freshness and energy of the day were exhausted, we were permitted to work with the brain and hand together. It was pitiful to say to the girls, "We cannot teach you to cook, for what does a teacher want with cooking?" And to the boys, "Why should you who are teachers learn to use a saw?"

At last the government sent a man to Columbia to study educational methods. He came back imbued with the spirit of Hampton and Tuskegee, both of which he had visited. To him now, as to us, these names stand for the last word in negro education, and with him we are to work for the highest development of the negro in Natal. What a blessed day it was when he stood before the students, not a missionary but a government inspector, and told the students that this Institute was a plant, mealy plant, of course, he said, because the corn is the best known to his hearers. He said this plant was to be given the chance which Mr. LeRoy, the principal, had always coveted for it; that it was to grow and bring forth useful fruit, different fruit, bigger and better than ever before; that the gardeners were on the spot ready and anxious to cultivate this new variety of plant. The students understood in part and expressed their appreciation by energetic hand clapping but the staff felt as if it were a Thanksgiving meeting!

And what has been the result? We still have the essentials of academic education, but the word has broadened to include preparations for living as well as for teaching reading and arithmetic. For the girls, three cooking classes have been organized. To be sure, the work is of the most elementary kind, since in many homes of the girls one or two pots and a few spoons form the entire culinary equipment. One division works in the home of the principal, two hours a week, getting the actual contact with the home, the value of little conveniences, the practical first-hand knowledge of the cook-stove. The other two classes cook with a "Perfection" kerosene

stove and a few utensils. It is interesting to note that the name of every utensil, and they are the simplest, must be learned. One of the questions in the beginners' class is "Why do you have so many kinds?" Coming from a home where one pot is the only vessel for cooking, the girls are bewildered by the few in the cooking department. "Why should one wait for milk to boil in a double boiler when the only difference is that burned taste? And what difference does it make if it 'boils over' and leaves unsightly stains on the stove?" The enthusiasm and enjoyment in these classes is refreshing. For years the girls have been begging to learn to cook and those in the school now keenly appreciate the opportunity. For the girls, too, there is dressmaking. It seems strange that while the missionaries insist on clothing as an adjunct of civilization and religion, the corporations insist upon it as a requirement for entering the towns and the school children must be neatly clothed, yet garment making in its most elementary form had to be done outside the work hours in the boarding schools where the older girls study. Now the girls go at this work with the same zest that children begin making doll clothes.



Carpentry Class at Amanzimtoti

For the boys, there is training in the use of carpenters' tools and with it the making of simple articles that can be duplicated in the most humble home. Boards (always called planks in Africa whatever the size) of many kinds are utilized, and boxes, crates, packing cases, all are in demand. If one wishes to keep a box of any kind, it must be hidden from the enthusiastic teacher of Industrial Arts. Interest in dairying has been aroused by the gift locally of a fine Friesland bull, and little by little as the funds are secured this industry will be carried on. For the natives, nothing could be better, as they can raise cattle profitably and the men can stay at home instead of going off to work in the cities, from which they so often come home to die, victims of the dread tuberculosis. Also students are to be given an opportunity to learn how to raise poultry with profit. This is a line to be increased rather than inaugurated, for it has for some years had some slight attention.

Boys and girls have increased observation work in the new nature study courses, offered this year for the first time. A new thing under the sun is seen when the instructor with his class is found having a lesson under the trees, or with their caps in hand the boys may be seen chasing the elusive locust.

What the natives think of it may be culled from letters. A girl writes, "I wish I could study here three more years." Another: "You can see what we are doing. My dress, my basket, different kinds of cake I could do for you. If I was not so old I would come back for third year." In July applications began to come in for next February.

We hope to increase equipment materially in spite of war prices. We must do it with the future that is before us. A Hampton in Africa! Can any work be more inspiring? Friends have been raised up in the past to help this work, and we believe that friends old and new will rally to the standard. For our banner is the royal banner of the King of Kings, and the spreading of His gospel to the uttermost parts of the earth is our task. We are sending our students out among not only their own people but to strangers of their own color, whose language is strange, whose lives are untouched by Christianity. More and more students are asking for admission. Can we turn away candidates who may respond to the great world need? We must not.

Board of the Pacific

President, MRS. R. B. CHERINGTON

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

We are sorry to abridge the admirable report of the annual meeting of this Branch held at Oakland, in connection with the Home

The Northern California Missionary Union. The attendance was gratifying and the program full of interest.
Branch Meeting.

Mrs. C. A. Kobold, who has returned from a visit to the Orient, led the devotional service; Mr. DeHaan on his way back to China brought a message regarding the remarkable changes going on in this great nation, instancing the suppressing of opium, the abolishing of the ancient system of education, the altered attitude towards Christianity,—all witnessed by him in one short term of service. Other speakers were Rev. Alfred Hare, Miss Walker of the Traveler's Aid Society and Miss Chickering of the Y. W. C. A., and Rev. M. G. Papazian, pastor of the Armenian church at Fresno. Rev. A. W. and Mrs. Palmer of Plymouth Center church, aided by many of their ladies, were genial and efficient hosts, and the number of young women in the audience was most encouraging.

The Washington Branch is one of a number of our Branches that is working out successfully the co-operation of Foreign and Home

At forces; and the last days of September found our women in the Westminster Church of Spokane for their Annual
Spokane. Meeting.

Miss Prescott of Parral represented Mexico and Mrs. P. E. Bauer of Spokane gave a graphic account of her experiences in Alaska. Miss Nellie Cole of Turkey was also there and by a fine impersonation made the life and experiences of the Armenian women most real. This meeting was a part of three great days which the Congregational conference of Washington packed with interest and inspiration.

A touching hymn written by Miss Nina E. Rice contains the following lines:—

“We stand not in another's stead,
Each other's needs we cannot know,
But Thou art just and wise,—and so
‘Give us this day our daily bread.’”

"It is not conducive to correspondence when you feel that your cards may never reach their destination; however, I will make the attempt. We are well and comfortable. We had no graduation last June, but simple exercises which were well attended. We are now enjoying our vacation. Miss Parsons will go to Constantinople for a few weeks. Miss Jillson is still there. We are getting almost no mail now, which we miss very much, otherwise we are well and comfortable. Sincere regards to all friends."

A Word from

Miss Allen of Brousa.

Overwhelming Need

By Mary P. Ament, Peking

Mrs. Ament is a member of the Committee on Needed Recruits and Funds for the Chihli District of the North China Mission and these comments upon the last findings of this Committee furnish much material for thought and prayer on the part of all the Christian women of our denomination, especially those who have influence with young people just making their choice of a life service.—*The Editor.*

EVERY year picked men and women from all China meet to confer upon conditions which they have found to exist in their broad field. Opinions resulting from their discussions crystallize into "Findings" which we consider it well worth our while to study and act upon. I rise from a perusal of the last "Proceedings of the China Continuation Committee," strengthened in my feeling that for our special needs in the Chihli District we are presenting to you a minimum number of desired recruits and the least amount of money with which to set forward on a way commensurate with our opportunity. You will notice that each of our four stations calls for an ordained man and a woman evangelist.

When I look about all over the stations of our three provinces, and fail to find one woman who could be transferred to us to meet the need of the province of Chihli, because of overwhelming need of each in her present location, and as I reckon the years of language study to make new recruits efficient, and as I read of the purpose to organize this year a special campaign to strive for the conversion of those immediately related, so that the home may be the unit, I realize the volume of work that this will entail, and the word "Preparedness" assumes a special meaning. We are not prepared for the work that must be at least attempted this year.

THEN AND NOW

I knew Tientsin in the late seventies,—a city bound tightly within its walls, surrounded by suburbs and full of the noise and hurry of traffic. There were long, almost uninhabited spaces between the city and the foreign settlement. The chair, the cart, the donkey were the means of transportation.

Last autumn I traversed the distance between the American Board Compound northeast of the city, and the Methodist Episcopal Mission southwest of it, a route which led me in at one city gate and out



Waiting for the Teacher

at another. The city wall taken down in 1901 is replaced by a macadamized road and the population thus freed has burst out all over the surrounding country. Large foreign style buildings abound, tramways carry an unceasing stream of people. Automobiles are to be seen, carriages and jinrikishas also, alongside the primitive vender with carrying-pole and baskets. Electric lights, theaters, and movies have come. Bookstores are here and quantities of goods made for the new Chinese, foreign in style, but of native manufacture. I was particularly struck with the drug stores, so numerous and so

showy, advertising quack nostrums, some of which are known to contain opium and other deleterious things.

Seeing these, I thought with hope of the projected Union Hospital and Dispensary, with a nurse and a physician as our share, opening hearts to the message of the evangelist in a field where already by the testimony of an experienced worker not of our denomination the need is phenomenal and the people more accessible each year.

A STRATEGIC POINT

The winds are southerly and blow us up the river to Tungchow as in the old days before railway travel. This site of Tungchow, not an hour from Peking by rail, is a strategic point and may well take its place in the developing medical work of China. A large area of "good will" toward foreign medicine secured by years of faithful work, first, by a woman physician then by a medical man and his wife, a trained nurse, we have here. Clinics for women have been large and now call for full time of a woman physician.



Gospel Chapel at Tungchow
Showing the Opportunity at its Door

A much-valued worker having left the field for health reasons, the need is now for two single women for educational and woman's work in the Tungchow District. It is evident that the cares are too heavy and the nervous strain too great for one. We scan the list of those commissioned and find one of these much-desired young women, Miss Margaret Smith of Vancouver, just adopted by the W. B. M. and on her way to China.

FIFTY WAITING CITIES

At our last district meeting a map of Paotingfu with its country district was displayed. It contained fifty *hsien* cities and covered more ground than the Tientsin, Peking, and Tungchow fields combined.



The New Girls' School Building at Paotingfu

It seems hopelessly large. Yet hopefulness and achievement characterize its band of workers. Paotingfu has long craved a physician, a dispensary, and "follow-up" tours to the country. How the ignorance of first principles of healthful living cries out for such enlightenment! Just one foreign doctor is asked for all that region, which has a river population extending the chance for influence up and down the waterways, and only one ordained man for the increased volume of evangelistic work that medical work is sure to bring.

With the fifty cities waiting for the evangelist, what woman will join our forces and share the touring and city work? To secure the right proportion of men and women in the church, to reach our ideal, the Christian home, we must have some one out in the field practically all the time. The enlargement of the school keeps one woman at home, and there is more than enough work in city and country for two others.

INVESTMENT IN PEKING

In addition to the "teaching physician" needed for the Woman's Union Medical College we have asked for a normal teacher to train

for efficient teaching in our elementary schools. It is an axiom that a broad foundation is needed to insure the permanence of any structure. The application of this is now being made to our system of schools, our elementary schools upon which academy and college stand. Failure here means a paucity of material for the superstructure. So the word is passed along the line to nourish existing grade schools, improve the housing conditions, and, where possible, open new schools.

But here is our "Pei Yuan" South Church elementary school for girls, trying the past year to do its work in borrowed, scattered, and inadequate buildings, though this school receives the largest number of children of officials and scholars. The need is imperative for funds to purchase land and erect the needed building. Through revolution and change, whether monarchy or republic, when non-Christian or Government schools have closed, we find mission schools moving along the quiet tenor of their way, and the knowledge of this gives us assurance in asking for further investment to enable us to expand, as such events give us opportunity. The sum asked for this school is really at the head of the list, with that for the Yü Ying chain of schools on the men's side of the field.

Those who have watched our work the last two years realize that we are meeting a generally felt need in organization and conduct of the Union Training School for Christian Workers, usually spoken of as the Woman's Bible School. The unanimity with which members of four missions have come forward to help in this work, and the growth in numbers, with the decision of some who have finished the elementary course to undertake the advanced course, all augur well for the development of the school. Our part in it should be a strong one. It is adjacent to our church, the land given as our part of the enterprise. Its principals, thus far, have been of our mission.

We ask therefore for two women, one to teach in the Bible School, and the other an evangelist. That is, one needs special gifts as a teacher and organizer, with breadth enough to follow her pupils in thought to their fields of work, and sometimes to visit them and help solve their problems. The other woman should be gifted in meeting all sorts of people, drawing out their latent desire of improvement. She should show the church members how to keep the church

life warm, how to attract strangers to it; she should plan the work of the district with the Bible women, examine their classes, recommending suitable ones for entrance to the Bible School. In short, these two, one mainly in the field, city and country, and the other mainly in the school, should co-ordinate their work. The appeal is for added funds to secure adequate housing for the rapidly growing school for Christian workers. Our feeling of the dignity and importance of the work should be shown by the character of the housing, and as we predict for it a development which will secure even better prepared students, and teaching commensurate, we should plan for housing suitable for the enterprise.

It is doubtless for the growth of the College (Women's Union Arts College) that it is removing to its own location, which to our joy is not far away from the American Board Compound. It is a fine old property, with much rare old cedar timber in its buildings, but in such a run-down condition that months of repair have been necessary, and in this day one can but feel the urgent need of the dormitories, and for equipment of many sorts. The crown of its work, the graduates, are absolutely essential to the social reconstruction now upon us. In its President, Miss Miner, we have a woman gifted beyond most in her ability to lead out into broad fields of thought and activity. May the women and funds requested be cordially supplied.

How can I Keep Informed about Missions?

1. By spending some money on my own missionary education.
How much has it cost thus far?
2. By reading missionary books and magazines.
How many have I read this year?
3. By joining a missionary discussion group.
Is there one in my church?
4. By attending missionary conventions.
How many have I attended?
5. By contact with missionaries.
How many do I know?—*Missionary Monthly*.

Our Field Correspondents

Dr. Ruth P. Hume writes from Ahmednagar :—

We have been having an unprecedented epidemic of plague in Admednagar. At least it is the worst one which I have personally seen. But before I came to India, there was one with a heavier mortality. Ten days ago I thought the epidemic might possibly be just beginning to wane. But instead it is gaining more headway. The report for yesterday shows thirty-seven new cases, whereas the highest report previous has been twenty-one cases. A good many thousand people have already been inoculated. A great many left the city. Some of those I understand are returning and are contracting the disease. And unfortunately it is being carried to surrounding villages. Our staff has attended to over 2,800 cases thus far. Of course a large number of these are women.

It is a pity that the people have had such a fear of inoculation. To be sure, it does give considerable discomfort for a while. But it varies with the individual, and some people have comparatively no trouble. Although it does not give *absolute* immunity and the immunity runs out for the most part in six months, it is so great a protection that every one ought to submit to it. But the people's prejudices had to be gradually overcome. In fact, they were given the option of being inoculated or leaving, but that order had to be carried out with discretion.

I had great pleasure three weeks ago in giving a lecture on tuberculosis in Marathi in a lecture course in Poona for fairly well educated Indian women. This was repeated by request at the Government Training College for women teachers. That was a particularly interested audience. But I think the most appreciated part of the talk was a set of illustrations the ideas for which I took from some American cartoons. The drawing master entered into their spirit and put them into Indian setting—with Indian people in Indian clothes, and living, eating, sleeping and dying and being burned, or else getting well in Indian fashion. I was particularly amused at a picture intended to carry the point of having an abundance of good food. The artist showed a Brahman sitting at his meal on the floor

and his wife waiting on him. I think, however, that there are a few Brahman homes where, when there are no guests, the wife sits down with her husband. I wish I had time to do a lot of work in getting up health exhibits.

Another of our graduate nurses left us the first of the month to take a position in a government hospital at a pay nearly three times what she was getting here. Our nurses realize that it is worth while to know English, so they have asked Dr. Proctor for an English class. To be sure, from the very beginning all written orders and reports have been in English but there has been a very great deal of Marathi used. Of course it must be continued to a very great extent, both with nurses and especially with patients. We certainly do not want them to give up their own language. Dr. Proctor said, "All right, I will give you an English class every week." And they replied, "We want one every day." Accordingly they come to the bungalow every night except Sunday and Wednesday for an English lesson. Wednesday the Station has its regular prayer meeting. They all did well in their last examination, which rewarded Dr. Proctor and me for all the time we had put on them.

Mrs. Amy Bridgman Cowles writes from Umzumbe, South Africa:—

We are not just working for girls here, we are training and inspiring the future mothers and home-makers of this Zulu race, the finest race of savages in all Africa, we believe, in all the world, perhaps. If only miserable white civilization would let our people alone! That is our worst problem, the corrupting towns of civilized Europeans. If we could only be delivered from all that, a warfare against straight dead black heathenism would seem comparatively simple. Our girls must face that. They must raise up clean homes right in the midst of the double heathenism of savagery and corrupt white people. Is not theirs a task fit to make the best trained of their teachers quail? But it is through these girls, through the homes which they will eventually establish, that the salvation of this Zulu race must be wrought. To bring this about is the task to which our Woman's Boards have set their hands. Because we realize so constantly the serious nature of our task, because we know that without deep-down religion, all this work will be of no avail, therefore it was most grati-

fying to have last term close with a strong, quiet religious awakening among our girls. Mr. Cowles had taken over the Bible teaching of the school early in the term. For weeks the girls had been having pretty solid instruction in the Bible. I had also organized a Christian Endeavor Society which the girls took hold of wonderfully in all the various committees, etc. Still we did not see the real awakening and interest we longed for. Finally just before the term closed, our Mr. Taylor, the head of our theological school, came to us on an evangelistic tour. Mr. Taylor's searching sermons gave us just the help we needed. There was a general breaking down among the girls. Before they left for their homes, every girl in school with two or three exceptions had signed a card of reconsecration. It was lovely to have them express such gratitude for the help they had received, as they were leaving. In my last Christian Endeavor meeting for the term, two or three girls stood up at a time and for an hour all testified to the great help the special meetings had brought them.

As to the schoolroom work proper, the actual teaching of the three R's, Miss Tebbatt must report on that. Suffice it to say that in the Government "exams" of two years ago, this school came out second in the Colony,—another feather in Miss Tebbatt's cap.

Toward the end of the term I distinguished myself by breaking my right arm. I had been across the river to call on a dying woman. On my return it was getting late, so I told a native boy to put Frederick up on the horse behind me. Very promptly the old nag, who had never been known to buck before, put down his head and threw up his heels and in a few moments he succeeded in sending Frederick and me flying through the air. Frederick landed on all fours "like a cat," he says, and was absolutely unhurt, but I, alas, came down on my right arm, which snapped in two just below the shoulder. Soon Mr. Cowles and the girls were flying down the hill through the deep grass and past the euphorbia trees; then a score of willing hands were bearing the canvas cot and its burden up the precipitous hill. As the little procession tugged and panted along its way in the twilight, and all so dear and sympathetic, those words about Livingstone's Faithfuls rang through my head, "Borne by loving hands over land and sea," etc., and like him I knew the broken bones of my arm would brand me for life, so felt really quite distinguished, and through

it all the uppermost feeling was only one of deep thanksgiving, to think that after all it was only an arm that was broken. A midnight ride to the railway station, 24 miles away, and a telephone message by our kind, trader friend, brought our mission doctor the next day. That was quick work for Africa; nevertheless it was quite an experience to lie for 24 hours with broken bones waiting for the doctor to come and set them. He came at last, however, and gave ether, and here endeth this film.

Our vacation has been filled with annual meetings mostly. With my arm in a sling and an empty sleeve, I went to our own annual meeting at Inanda, 130 miles away. It was rather difficult traveling and as my mending bones were joggled over the stones for 24 miles to our railway station, I sighed again for that other road, only 12 miles long, which we *could* cut through the bushes in the opposite direction, had we only the dollars to do it with. We rushed home from our own meeting to prepare for the native annual meeting, which came here this year. It was a big event, and a tremendous crowd for this little station to entertain. Some of our people had 20 and 30 to feed and sleep for the five days of the meetings. How they ever managed it in their tiny homes and with only pots to cook in, I do not see. I do feel proud of our women. I had ten in my family, missionaries of course, and with meetings going on at all hours of the day, it was contract enough for me, even with a big house and things to do with. We had overflow meetings at nearly every session and on Sunday we all overflowed out onto the grass under some big shade trees. There were 500 of us here, and, oh, it was a beautiful service, followed by Communion all together. Some of our Zulu pastors are certainly grand, and there was a magnificent array of them here,—great big, fine-looking men, with ability and brains, and yet none of them doing a more beautiful work than our little hunchbacked pastor, Qanda. His station at Dweshulahs is one which Mr. Cowles has been given to supervise. I will tell you about it some day. During the meeting we entertained two chiefs, one for Sunday dinner only. Both "His Royal Highnesses" were delightful. I do like royalty, the Zulu variety, I mean.

It would have interested our W. B. M. ladies to have attended the sessions of our Zulu mothers' organization. This is a society organ-

ized by our Zulu mothers themselves and on their own initiative. Its object is especially the protection of Zulu girls as well as the betterment of home conditions. It certainly was of absorbing interest to see those Zulu women presiding, passing motions, appointing committees, etc. They have also raised \$150 with which their society has opened a bank account, and they suggested using it to pay the expenses of a lady missionary who should go to the different stations and conduct Bible classes.

Miss Lucy K. Clark writes from Uduvil, Ceylon :—

To-day is one of those absolutely breathless days when one feels just like a limp rag. It has been raining this morning, which has added to the steaminess and made the atmosphere more humid than usual. Jaffna is considered about as dry a section as there is in Ceylon, so it is not common for us to have this depressing heat. This is "Colombo" weather.

We are thankful that we have *no* flies and no mosquitoes to molest us. That is because the compound is so thoroughly swept and cleaned every day. Not having a large compound and having 300 girls to sweep it, it is possible to live in quite sanitary surroundings. Could you stay here overnight, early in the morning about five o'clock you might be awakened by the sound of voices singing Tamil lyrics. Then a while later, about six, you would hear a vigorous sweeping going on all over the compound and with it a lively chatter from the numerous girls at work. Looking out, you would see them squatting on the ground and dexterously wielding brooms which are merely a bundle of small supple sticks tied together. Then they have their rice and curry, after first attending prayers (in Tamil) at seven. At eight o'clock the Tamil school alone again has prayers, and at 8.45 the English school meets (this time in English for the older standard—and Tamil for the younger), after which commences the regular work of the day, the first period in all classes being devoted to Bible study. It is so arranged because it is felt that, the children's minds being fresher during the first period, the Bible should then be taught. This policy I understand is carried out in most of the village day schools, though of course it depends there largely upon the teacher.

At 4.30 the English school has its closing exercises, devotional of course, and after that there is often a meeting in the church which the girls attend. Besides this the pastor comes regularly on Tuesday evening and conducts a prayer meeting of the united schools. Then on Sundays there is an early prayer meeting at 6.30 A.M. (optional with the girls as to their attendance, but most of them go), a preaching service at 9.00, Christian Endeavor meeting at 11.00, Sunday school at 3.00, and vesper service at 6.00. Often after the vesper service the Tamil school girls will gather in the Tamil hall or verandah and sing lyrics, and many of the English school girls will come into the sitting room and sing hymns in English. You cannot wonder that the girls living in such an atmosphere absorb some Christian truths.

One of the Wesleyan missionaries in Jaffna Town is said to have characterized the girls' school in Jaffna as follows: "Uduvil is noted for its religion, Chundicully (the C. M. S. girls' school) for scholarship, and Vernabadi (the school of which the one quoted is head) for practical, useful things." We are not so sure about that; when our girls are winning honors in their studies, we do not feel they are much behind in scholarship. One of our girls has just been given "an exhibition," which means a prize of rupees sixty for being the highest in the island of Ceylon in her junior piano examination. And so far as "practical, useful things," our girls have to do most all their own cooking, and besides they all take sewing, in which they do well. Besides this they make their own beds and help in keeping everything in order about the school. No, I do not feel that our girls are so "religious" that they fail otherwise. Rather, I am glad our girls can show their religion by attaining scholarships and doing helpful things.

The fundamental mission of the church is not to bestow alms but capacity, not to offer temporary comforts but a sound, permanent, spiritual health. This is to be the church's distinction, as it was ever the distinction of our Lord. She is to be the herald and minister of a unique and altogether unshared service. Her blessed work, in Christ Jesus, is to make the lame man leap, and to make the dumb man sing, and to make the wounded spirit whole, and to make all moral cripples like unto angels which excel in strength.—*J. H. Jowett.*

The Wider View

Korean Christians in Manchuria.

Over 200,000 Koreans have recently moved into Manchuria, where they have started farms. In one district every Korean has become a Christian and is a regular attendant at the church services. For the week's Bible study 202 men registered, some of them having walked 80 or 100 miles, carrying their food on their backs to save the expense. The life in these little communities is similar in many ways to that of the early church as recorded in the Acts of the Apostles. If any family is unfortunate with their harvest, their more fortunate brethren make up the lack from their own supply. The Korean readily learns the Chinese language and already a number of them have become members of the Chinese church established by the Irish and Scotch Presbyterian Missions.

The Cost of the War.

Since the beginning of the great war not less than 2,000 missionaries have been recalled or deported from foreign fields, schools have been closed, churches have been turned over to natives, many mission hospitals are now used only for wounded soldiers, and valuable mission presses are idle. The cost of the war has already reached the fabulous sum of \$35,000,000,000—ten times the amount spent in Christian work in Asia, Africa, Latin America, and the Islands of the Sea since Christ gave to His disciples the great commission.

Lessening Use of Intoxicants.

One good result of the war is the hard blow that has struck the sale of intoxicants. Russia is already feeling the benefit of the vodka prohibition and France is blest by the destruction of the sale of absinthe. When Germany gives up her beer, France foregoes wine, and Great Britain has courage to prohibit alcoholic drinks, then they may be counted as having learned a great lesson through the war and will be more ready for peace.

Christian Literature in Japan.

An original method has been devised for reaching the people in remote districts in Japan with the Gospel message. Space has been obtained in the secular press at advertising rates and brief articles printed on the "Essentials of the Christian Religion." Literature is promised free to those who apply. Three thousand people have applied for and received sufficient Christian literature to make them wise unto salvation and their names and addresses are in the card index.

A Chair of Christianity in Tokyo.

Baron Morimura, a Christian of wealth, has given 200,000 yen (\$100,000) for the establishment of a chair of Christianity at the Imperial University of Tokyo. It was this same earnest Christian who financed the newspaper evangelistic campaign of last year which brought Christian teaching daily to some six million readers.

The Imperial University at Tokyo has always been a center of materialism and agnosticism. It is surprising, therefore, to learn that in a newly organized society for the study of religion many of the leading professors have entered their names. This cannot be interpreted as indicating an approach to Christianity, but it does show a changing attitude.

Nanking University.

An interesting feature of the work of the Nanking University is the development of its Agricultural and Forestry Department. This department is redeeming waste land, providing homes for the homeless, and winning the confidence of the official to such an extent that the government in Peking has closed its forestry school there and sent its students to Nanking University for instruction under government support. The end of flood and famine in the Yanktse Valley waits for the re-afforestation of the denuded hills and river banks, and the utilization of the immense amount of land now devoted to graveyards, which is being successfully promoted by the Agricultural Department at Nanking, will contribute beyond measure to the temporal well-being of the people and also incidentally to the solution of the problem of self-support in the Chinese Christian Church.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Giving Christ

The kind of Christmas I want to enjoy this year is one filled to the full with Christ-giving. Could I do so I would brush aside usual duties and certain holiday conventions and seek definite opportunities for expressing the Christ spirit and for making Christ Himself the possession of some one who had never before received Him.

Suppose all Christendom were to be busy on that day searching out some empty life and bringing to it a Christmas Guest, Jesus the Christ, to abide there and fill the emptiness with His satisfying power. Alas, this is but one more of those hopes often expressed, as when we say, "If so many people would each give and do to such and such an extent, the result would be,"—miraculous of course! This particular miracle may happen some day, for Christmas as a holiday—a holy day—and the custom of Christmas giving have been put under the microscope, along with most other things these days, and we have discovered the absurd lengths to which many of us have unwittingly gone in the making of gifts. Caught in a tangle of formalities, we realize that there is little time left for a fitting celebration to honor Him whose birthday it is.

Our childish Christmases look refreshingly simple, and truer to the ideal as we look back upon them. At least the distilled essence of the Jesus-spirit permeated them. And where children gather with their eager questions, one can easily tell the old, sweet story until glory seems to shine around.

Now that we are grown up physically and spiritually, we crave the best of the childhood Christmas, and with it something more than even the pleasurable gifts in friendship's name and ministries to the needy. Is not the something we crave—that best which lures us beyond the good and the better—a more whole-hearted giving of Christ? With what quiet satisfaction, then, to sit as the Christmas twilight falls and give thanks for "His unspeakable gift"!

What a celebration it would make to have the missionary's chance and gather a little group of Chinese women whose hearts' best affections have been drowned in many fears and sorrows, and whose brains have been dulled through disuse! Would you not like to bring them a Christmas gift of hope and joy and then watch the dawning light in their stolid faces?

Or, I would change places with a Bible woman for the day and speak the Word, "line by line," from house to house, rejoicing to see how Christ is becoming more and more a personal possession and a household blessing.

The Korean Christian is in the way of keeping every day as I would like to keep Christmas—as an evangel of the Good News. He is always giving Christ. Why cannot we, shaking off the impediments of civilization, grasping all its real helps, give forth the News as naturally, fitting the message to our own environment?

As I ponder and dream of the ideal Christmas, a big and glorious fact is around me like an atmosphere. It is this,—and all the Council Table have shared it, I am sure,—that giving Christ is the business of the Woman's Board. For that definite end it was organized and still exists. When we honor its Jubilee we shall find that the achievements worthy of honor are those, and those only, which relate to this task. Each day and night, while we work and while we sleep, in many places the Supreme Gift is being passed over into hands outstretched.

Our consecrated missionaries, the teachers, the doctors, the nurses, the touring workers in wayside homes are all giving Him; and with them stand a host of loyal friends, once without the Gift, now eager to share Him.

For this reason, had I great wealth to give, I would make it a part of my Christmas program to sign checks for Mission Boards. They would be sacred checks, even from the moment pen touched paper. They would go out to be transmuted into Christ-giving.

However, even without the chances of missionary, Bible woman, and millionaire, we are all rich in resources and opportunities, so that when the swiftly running year brings us Christ's birthday once more we can keep it worthily, fittingly, joyfully.

At Northampton with the Woman's Board of Missions November 8-10

Those who read "Who's Who at Annual Meeting" in the November number of LIFE AND LIGHT were prepared in some measure for the beautiful setting of the Forty-ninth Annual Meeting of the Woman's Board of Missions. Northampton was at her loveliest in the golden autumnal weather, our hostesses of the Hampshire County Branch had not spared strength nor time in the preparation for our coming, and with but a single exception every part of the program was carried out according to promise and on schedule, the president, Mrs. C. H. Daniels, guiding every detail with her accustomed clearness and gracious dignity.

A RECORD ATTENDANCE

The attendance broke all previous records and the audience at several sessions crowded the Edwards and the First Churches to capacity. There were 254 accredited delegates and 36 missionaries, while an unusual number of Branch and Board officers and guests brought the total registration up to 480. Fourteen Branches had their full quota of delegates and every Branch was represented.

Naturally Turkey was the country most in evidence when the missionaries were presented by Mrs. Daniels, but every mission field except Micronesia and the Papal Lands was heard from, in many instances the missionaries of our own Board bringing the message.

The theme of the three days, "First—the Kingdom of God," was helpfully developed at the morning devotional service on successive days by Mrs. John W. Little, Mrs. E. W. Capen, and Mrs. Charles E. Burbank, the new president of the Worcester County Branch.

Since many of our readers will see the account of the meeting in *The Congregationalist* it seems best not to attempt a detailed rehearsal of the program here. Several unusual features stand out clearly and with significance.

FRUITS OF THE YEARS

For instance, the presence of Miss Pavlova from the Girls' School in Monastir and her deeply interesting story of the unique position of

that school in the war zone during the past few years was most impressive, as this Bulgarian Christian woman has been more than a quarter of a century the right hand of the Armenian teachers in all their efforts for the girls of Bulgaria and of the lands adjacent.

Telling also was the testimony of Miss Hiwale, a product of our own American Board and Woman's Board work in Ahmednagar, and her tribute to Dr. Julia Bissell and to the other missionaries of the Marathi Mission, as she spoke of "Relief for India's Sufferers," was touching to a degree.

UNDER THE BANNERS OF YOUTH

The strong program carried out for young people in John M. Greene Hall, Wednesday evening, demonstrated the growing strength and ability of the Junior Department and its efficient leaders. Miss Preston presided and introduced her new assistant, Miss Ruth I. Seabury of New Haven, Conn., a Smith College graduate of 1914.

Mrs. S. Ralph Harlow, Radcliffe, 1909, won the hearts of her big audience by her unassuming, earnest message from the young men and women of Smyrna. Here again we saw the fruit of foreign missions in a striking way, though this time from the Presbyterian Mission in Canton, when Miss Yau Tsit Law interpreted in excellent English her mother's earnest words about True Light Seminary and what it means to the Chinese girls under her care.

The power of the various appeals was enhanced by the musical selections of the Smith College choir and the impressions summed up by Rev. Jason Noble Pierce, pastor of the Second Church, Dorchester, Mass., in the closing address, "An Insistent Challenge."



Miss Pavlova in Costume of
Macedonian Peasant Woman

AT THE HOME BASE

As was to be expected at this Pre-Jubilee gathering, the two arms of the Jubilee Celebration, the Golden Anniversary Gift and the Jubilee Increase Campaign, gathered into their enfolding embrace much that was absorbingly interesting to the "Delegates in the Campaign."

Mrs. W. L. Adam of Pittsfield, Mass., and Mrs. Frank Gaylord Cook of Cambridge, Mass., gave information and inspiration in regard to the Fund for buildings now on its "home stretch." Mrs. Adam reported \$170,000 in round numbers as the amount already paid in, with pledges for approximately \$45,000 more, towards the total of \$250,000 desired in November, 1917. With the impetus given by these addresses plus the knowledge gained from Miss Fidelia Phelps of Inanda and Mrs. G. G. Brown of Ceylon as to "What New Buildings Mean" to the missionaries, the remaining \$35,000 is sure to be won in a twelvemonth! A golden half-lira (\$2.20) given by a missionary on the eve of sailing for Turkey brought in \$25, and the coin was returned by the purchaser to be sold again. Gifts like this one are sacred in their influence and mighty in their power to stir the hearts of others.

The Offering of Life was considered Thursday morning, and the zeal and courage evinced by Branch officers as shown in the actual gains made in societies and in members were decidedly heartening. Berkshire Branch and Western Maine are in the lead, having already gained their quota. Berkshire Branch now has a society for foreign missions in every church in its territory. North Middlesex, Hartford, and Vermont are not far behind, while Suffolk is following hard after. Miss Helen B. Calder, home secretary, and Mrs. Roy B. Guild of the New York Branch put in the "arousements," laying the responsibility for the crowning efforts of the coming year on every woman in the ranks.

THE TREASURER'S REPORT

We needed all this good cheer, for the Treasurer's report brought us a burden of anxiety for our work on the field. Emergency expenses caused by war conditions during the year have decreased the

amount available for the appropriations for 1917, in spite of \$129,135 received for regular work and the extra efforts during September and October which added a material sum to the treasury, and Miss Day reported that approximately \$3,500 was needed to enable the Board to maintain its work at the same level as in 1916. A committee of which Miss Edith Woolsey of New Haven was chairman was appointed to consider the report of the Treasurer, and on their recommendation the offering of Wednesday afternoon, which totaled, with pledges, nearly \$1,000, was applied towards meeting this need. The committee later recommended the apportioning of the remaining \$2,500 among the Branches, and at the closing session Miss Woolsey announced that all but \$200 of this amount had been assumed and that several Branches still had the matter under consideration.

AS THE KINGDOM COMES

Under this title Miss Kate G. Lamson, foreign secretary, told of the year's events in the mission fields, striking now the major, now the minor chords, but proving that every school, every Bible woman, and every missionary is helping to perfect the great heavenly harmony of the Kingdom of God on earth. At this session Miss Delia D. Leavens spoke of the "Experiment in Social Service" which has meant so much to the women of the Tungchow field, and Rev. Hilton Pedley pictured both the dark and the bright side of "To-day's Outlook in Japan."

One of the great sessions was that of Thursday evening, presided over by President Marion Burton of Smith College, when "Faith Triumphant in Turkey" was the theme. Dr. James L. Barton gave a masterly recital of facts which entitle Christian people to look forward to "Approaching Day" in the midst of the gloom in which parts of the mission fields are still hidden. In Van the Protestant church was left standing and has been used by the Russians for a military service, but they very cordially allow the Protestant community the privilege of holding their services in the afternoon of the Lord's Day in their own church.



Dr. Barton

Four of the detained workers of our own Board, Miss Holt, Miss Riggs, Miss Ward, and Miss Olive Greene, told in a few moving sentences of "When I Return." In Miss Greene's closing sentence, "In the days of the great Roman Empire there were in an upper room in Jerusalem eleven disciples—and *Christ*," the impression of the evening was crystallized.

Following these addresses came the Commission Service for Miss Annie E. Pinneo under appointment for Smyrna, when Dr. Barton gave the commission, Mrs. E. S. Tead, president of the adopting Branch, welcomed the candidate to the Home Fellowship, and Mrs. F. W. Macallum set forth the joys of sharing the task on the field.

The last hours of the meeting were filled with missionary addresses by Miss McKowan of Japan and Miss Dornblaser and Mrs. Stelle of China. The "Overwhelming Need" for helpers and for money in China is further emphasized by Mrs. Ament's article on page 542 of this issue.

Miss Calder presented eleven Student Volunteers from the schools of the Connecticut Valley, and one of the most beautiful things of all the days was to see in this group three of our Congregational girls whose mothers were in attendance at the meeting,—Miss Carolyn Welles of Hartford, Miss Margaret Conrad of Keene, and Miss Margaret Mix of Worcester. An impassioned address by Rev. Willard L. Sperry of Boston, on the "Inspirations and Compensations of the Missionary Task," concluded the service.

The officers and directors were re-elected with few changes, except that we welcome to the Executive Committee Mrs. Albert W. Hitchcock of Salem, Mass., and reluctantly relinquish Mrs. W. H. Greeley of Newton Center, Miss Ethel D. Hubbard of Wellesley, and Mrs. Frank W. Stearns of Newton, who are prevented by the pressure of other duties from continuing to serve.

At the business session of Wednesday morning important recommendations pertaining to the revision of the Charter and By-Laws were presented by the chairman of the Committee on By-Laws, Mrs. James L. Barton. The recommendations were adopted and will be voted upon at the Jubilee Meeting in Boston in November, 1917. In a later issue of LIFE AND LIGHT the changes involved will be explained.

A. M. K.

Junior Department

A CHATTY LETTER ABOUT ONE SUCCESSFUL MISSION BAND

MY DEAR MISS PRESTON:—

Your letter of March 10 nearly took my breath away and scared me quite as much as English themes used to. Whether anything I can write you about our Junior Comrades will be of help to you, I do not know; but this I do know,—that my Juniors are very near and dear to me. I love them and the work with them. We are a very alive band of about 45 members, nearly as many boys as girls, ages from seven to twelve. Only a few are under eight.

We have a president, vice-president, secretary and treasurer, work committee and American Board Guides. We meet Tuesday afternoons directly after school. Come with me to our meeting to-day. Five ladies (two too few) were there before three-thirty. One cannot stay, but comes down and lays out the work. For a long time I have felt it would be helpful to have a prayer together before the meeting, but have failed to get up my courage. To-day we had prayer. The first two stay at the door to see that each child signs his or her full name on the attendance paper and on the penny papers if he brought a penny. Some of the girls and a few boys go to the table in one room where cloth scrap books are being made, others to the “house-book” table, others to the cutting-out table of dolls, etc., others to the sewing. The older boys go to the jig saws and doll houses which we are laboring to make; the younger boys go to the brass table, where they pound brass. The boys with the noisy work are in the main Sunday school room. They work busily and happily, talking and laughing as they work. Oh, for suggestions for finger work, work which they can do and yet which can give pleasure to others!* That is our chief thought and aim, that they use the fingers God has given them to carry sunshine to others. By four o'clock everything is in full swing. My two guides have arranged chairs and hymn books in a big circle. At four-forty the bell is rung. To-day they formed in line, the president leading with our beautiful banner,

* *Things to Make*, by Gertrude Hutton (50 cents), which has recently been published, should help answer this cry.

and while singing "Onward, Christian Soldiers" they marched. How the leader delights in taking his procession in and out among the chairs or up over the platform, or best of all out through the kitchen till I am left alone at the piano for a moment until they reappear still singing. (One time they marched out twice and I thought that sufficient, so when they disappeared the third time I left the piano; but to my joy I found them singing and marching about the kitchen in orderly fashion.) To-day we had only a little time, so they marched into their circle and took their seats. We sang "Fling out the Banner" and then had our prayer. I always have them kneel with me while I offer a simple but brief prayer. Then to-night we welcomed our new members. Two weeks ago we voted to allow any one to be a member who should come to three consecutive meetings and could give the "Comrade Cheer." About once a month we have the banner out and give our cheer. They can cheer, too, I assure you, till the old vestry rings! My work committee, plus numerous others who are eager to help, clean up, put away the work, and sweep.

Every other Tuesday our meetings are "Finger Work Days" like this one. Then on the alternate week comes our program day. As some children arrive by three-thirty-five we usually have games for them until four P.M. During the fall and early winter we took up *All along the Trail*, but now are with *Jack and Janet*. I have done very little aside from following the suggestions made to leaders; those I have carried out quite fully, though it has meant hours of work. But it pays! We have our tickets, conductors, ship, flags, captain (a different one each time who reads a selection from the Bible), our carriage, or city, or temple, or restaurant, or whatever it may be. A map is a necessity with a ribbon to trace our route.

We seldom have the roll call, possibly once in five or six meetings, because it takes so much precious time; but our secretary keeps the attendance from the papers at the door. Perhaps two little incidents will show you the enthusiasm. To-night I said, "Next week is school vacation, so there will be no meeting." Such a shout of disapproval! I put my hands to my ears, but still stuck to our rule, "No school—no meeting."

We have a bulletin board in the church vestibule, on which one of our boys puts up fine posters each week. Then I often pin up an envelope of material and a list of names of certain ones who are to take part in the next meeting. Once each half year, anyway, I put up a notice inviting the officers and helpers to my house to supper. Such surprises help greatly.

We elect officers twice a year, nominations being made by a nominating committee. At the close of each half year, we have an afternoon of fun, awarding of merits and prizes, and something good to eat. Last year we invited the mothers and let the children in costume do what they had done at some of their meetings.

In some respects our methods are quite different from last year and, if numbers and enthusiasm count, surely more successful. Last year we had finger work for a little while *each* day, but time was too short and the meeting was crowded. We always had the secretary's report and roll call, good in their way yet taking too much time. One week I had a meeting on "Good-Bird the Indian," which they loved because Indians are interesting to children, and the next week I was not there, but another lady had a Bible drill, very good and much enjoyed by those who were quick and good scholars, but I feel sure that this year it would not hold many of our children, who are younger. We used more of the Junior Endeavor methods last year, but we had more older boys and girls, whereas this year most of them are under ten. Last year we had numerous committees, but some became a dead letter. It is a very difficult task to keep in live working order a large number of committees among children, I think, and it is far better to have none than to have dead ones.

We urge each child to bring a penny each week. From our treasury we pay some of our expenses. At Christmas time we sent away cloth picture books, house books, a lovely big doll house, second-hand clothing and toys, and \$2.50 worth of mittens, for boys and girls in this country. At the May Festival we will give what we can to foreign work. For two summers I have given a nickel to each child to earn more. It worked very well the first summer, but not as well the second. A friend gives us the "Here and There Stories," which the children love. One week I give the home story and in two weeks the foreign. They are splendid.

A leader must be willing to give up anything which conflicts with "Juniors" meeting days, must spend hours in preparation, must expect to spend some money unless she has a fund at her disposal, must go very early to the meeting, be willing and able to move chairs, build fires if need be, open windows, hang maps, flags, anything and everything, answer many questions, spend time to get other ladies to help regularly, not spasmodically. Most of all, a leader must know and love the children and her work, and must ask for guidance and for God's blessing on them both.

MRS. PAUL T. B. WARD.

MEDFORD, MASS.

Our Book Table

Leavening the Levant. By Joseph K. Greene, D.D. Published by The Pilgrim Press. Pp. 353. Price \$1.50.

It may aid the sale of this book to know that the entire profits are devoted to Armenian relief. The illustrations, maps, index, and the fact that it is written by "a master mind reinforced by more than half a century of life within the country itself," make it a most valuable addition to one's library. As Dr. Barton says: "Not only did Dr. Greene live within Turkey during the most critical and revolutionary period of its modern history, but he was himself an important factor in that history." There are four sections. The first gives a general survey of Turkey. The second deals with the American missions. The third with the educational system, and the first chapter of this section tells of the high schools and colleges for girls. Dr. Greene gives tributes of high appreciation to Miss Seymour, Miss Bush, the Ely Sisters, and Miss Corinna Shattuck. In the fourth section Dr. Greene deals with the satisfactions of the missionary career, the missionary motive and missionary methods, and one chapter is given to personal reminiscences. In the changes that are going on in Turkey this book is of unusual interest and value.

Woman's Board of Missions

Receipts October 1-18, 1916

MISS SARAH LOUISE DAY, Treasurer

Friend, 20; Friend, 15, 35 00

MAINE

Western Maine Branch.—Miss Annie F. Bailey, Treas., 132 Chadwick St., Portland. Legacy of Hannah H. Fenn, 100; Off. at York Assoc. Meet., 3.50; Auburn, Sixth St. Ch., Miss. Club, 5, West Ch., 3; Baldwin, East, S. S., 1.15; Berwick, North Ch., 74.50; Bridgton, South, Ladies' Cir., 5; Brunswick, Jr. Soc., 2; Cape Elizabeth, Spurwink Ch., Aux., 12; Deering Center, Aux., 50 cts.; Farmington, Prim. S. S., 4; Hallowell, Aux., 5; Lovell, Ch., 3; North New Portland, C. E. Soc., 1; Portland, State St. Ch., Aux., 5; Skowhegan, Island Ave. Ch., Aux., 13; Vassalboro, C. E. Soc., 10; Winslow, Aux., 10, C. E. Soc., 5, 262 65

NEW HAMPSHIRE

New Hampshire Branch.—Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Loyal N. H. Friend, 2; Antrim, Mrs. C. F. Waterhouse, 1; Manchester, Franklin St. Ch., Aux., 150; Milton, First Ch., 1.05; Portsmouth, Mrs. E. P. Kimball, 500, 654 05

LEGACIES

Jaffrey.—Miss Alice E. Cutter, by Mrs. Emma M. Mitchell, Mrs. Caroline H. Cutter, Extr., 447 50
Manchester.—Miss Isabella G. Mack, by Burton W. Buck, Extr., less inheritance tax, 950 00
 Total, 1,397 50

VERMONT

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Arlington, East, Ch., 6.90; Bellows Falls, Camp Fire Girls, 5; Bennington, Second Ch., S. S., 3.86; Burlington, First Ch., Prim. S. S., 5; Castleton, C. E. Soc., 3; Dorset, Aux., 9; East Berkshire, First Ch., S. S., 5; Greensboro, Aux., 7; Middletown Springs (prev. contri. to const. L. M. Mrs. Edward L. Prindle); St. Johnsbury, North Ch., C. R., 7; Westminster, Aux., 5; Woodstock, Aux., 2, S. S., 7, 65 76

LEGACY

Barnet.—Caroline Holmes, from sale of securities received from Extr. and interest, 1,050 81

MASSACHUSETTS

Member of Executive Committee, 25 00
Andover and Woburn Branch.—Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Andover, Free Ch., Aux., 30.75, South Ch., Home Dept. S. S., 25; Billerica, Aux., 15; Chelmsford, Aux., 25; Dracut, Center Ch., Aux., 17, Earnest Workers, 3, Prim. Dept. S. S., 5; Lawrence, Trinity Ch., Aux., 29.65; Lexington, Mary E. Newell, 10; Lowell, First Ch., Aux., 110, High St. Ch., C. R., 5.33, Highland Ch., Mrs. C. G. Buttrick, 25, Miss Helen Buttrick, 25, Kirk St. Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Mary S. Lathrop, Mrs. Janet H. Lyman), 62.50, Pawtucket Ch., Aux., 25, Trinitarian Ch., Aux., 21; Medford, Mystic Ch., Aux., 104.13; Melrose, Aux., 85; Methuen, First Ch., Aux., 28, Prim. Dept., 13.50; Reading, Ch., 45.76, Aux., 246.48, Mary Chilton Colony, 5, Light Bearers, 4, C. R., 23.76; Tewksbury, 8; Wakefield, Mrs. S. K. Hamilton, 25, Aux., 40, Mary Farnham Bliss Soc., 15; Winchester, First Ch., Aux., 106; Woburn, First Ch., 90, Aux., 100, 1,373 86
Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Mrs. Freeman E. Snow and Ladies, 5; Harwichport, Aux., 10, 15 00
Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Adams, Aux., 3.50; Canaan, Aux., 10; Dalton, Aux., 5; Hinsdale, Aux., 6.50; Housatonic, Aux., 23.50; Interlaken, Aux., 5; Lee, First Aux., 28.50; Middlefield, Aux., 10; Monterey, Aux., 14; New Marlboro, Aux., 2.25; North Adams, Aux., 83; Pittsfield, First Ch., Aux., 25, South Ch., Aux., 18.65, Dorcas Cl., 2; Southfield, Ch., 3.86; Stockbridge, Aux., 25; Williamstown, Aux., 42. Less expenses, 3.60, 304 16
Brookline.—Mrs. G. W. Mehaffey, 5 00
Essex North Branch.—Mrs. Leonard Noyes, Treas., 15 Columbus Ave., Haverhill. Newburyport, Belleville Ch., 18.98, C. E. Soc., 5, 23 98
Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Lynn, Central Ch., S. S., 17 53
Franklin County Branch.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Conway, Aux., 1; Greenfield, Second Ch., Aux., 10.18; Montague, Aux., 4; Northfield, Evening Aux., 20.32, 35 50
Hampshire County Branch.—Miss Harriet J. Kneeland, 8 Paradise Road, Northampton. Enfield, Aux. (50 of wh. to const. L. M.'s Mrs. Walter Bliss, Mrs.

- George R. Hewett), 90; Greenwich, Aux. (prev. contri. const. L. M. Mrs. Amelia M. Root); Hadley, Ladies' Miss. Soc., Int. Randall Fund, 25.40; Hatfield, Aux., 62.85; Northampton, Smith College, Assoc. for Christian Work, 45, Edwards Ch., Aux., 51.50, C. E. Soc., 7.30; South Hadley, Mt. Holyoke College, Y. W. C. A., 650, 932 05
- Middlesex Branch.*—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Dover, Aux., L. M. C., 10; Framingham, Grace Ch., Pro Christo Guild, 6.08, Plymouth Ch., Schneider Band and C. R., 30; Lincoln, Aux., 50, M. C., 15, C. R., 5; Marlboro, Aux., 53, Prim. Dept. and C. R., 12; Natick, Aux., 58.43; Sherborn, Aux., 15, Southboro, Aux., 24, 278 51
- Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, Aux., 25; Braintree, First Ch., Aux., 5, Daughters in mem. of Mary Cary Keith, 50, Mrs. Marcus Urann, in mem. of her mother Mrs. Emma Lincoln Copeland, 5; Braintree, South, Aux., 15; Bridgewater, Scotland Ch., 1.30; Campello, South Ch., Aux., 16; Carver, North, Mrs. Theron M. Cole, 2; Hanover Center, First Ch., Ladies' Aid Soc., 5; Marshfield, Aux., 1.60, M. C., 3.25, C. R., 75 cts.; Milton, C. E. Soc., 2; Milton, East, Aux., 10; Plymouth, Ch. of the Pilgrimage, Aux., 36.50; Quincy, Bethany Ch., 20.04; Quincy Point, Washington St. Ch., Woman's Miss. Soc., 2; Rockland, Aux., 10.15; Sharon, Aux. (Len. Off., 1.25), 6.25; Weymouth, East, Aux., 25; Weymouth, South, Old South Ch., Aux., 13.50; Union Ch., Aux., 20; Whitman, Ch., 18.32, Aux., 10; Wollaston, Aux., 17, Park and Downs Ch., Aux., 25, 345 66
- North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common. Refunded traveling expenses, Mrs. F. G. Cook, 1.25, Miss E. O. Nichols, 2; Ashby, Aux., 25, C. R., 1.80; Concord, Aux., 25, Mary Shepard Watchers, 5; Dunstable, Aux., 10; Fitchburg, C. C. Ch., Aux., 125; Harvard, Aux., 10; Townsend, Aux., 32, Wide Awake Club, 3.50, C. R., 2, Nokomis Club, 1, Jr. C. E. Soc., 50 cts., S. S., Prim. Cl., 1; Westford, Aux., 39, 284 05
- Old Colony Branch.*—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Off. at Branch Meet., 12; Friend, 2.50; Assonet, Aux., 40.61; Attleboro, Aux., 21.25, Second Ch., M. C., 72, C. R., 28.75; Attleboro Falls, Aux., 22; Edgartown, Aux., 4.75; Fairhaven, C. R., 1.80; Fall River, Aux., 210, Central Ch., Friends, 6, First Ch., 163.15, Friends, 120, Pilgrim Ch., 1.50; Middleboro, Aux., 129.31; Middleboro, North, Aux., 6; New Bedford, Aux., 140; Rehoboth, Aux., 20, Elizabeth Pierce M. B., 1.20, C. R., 5; Taunton, Aux. (Broadway Ch., 79.62, East Ch., 1, Union Ch., 4, Winslow Ch., 48), 132.62, Broadway Ch., Friends, 15, Winslow Ch., Friends, 5. Less expenses, 13.15, 1,147 29
- South Hadley.*—Mt. Holyoke College, Y. W. C. A., 377 50
- Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Int. Permanent Fund, 22; Agawam, Aux., 40; Blanford, First Ch., 18, S. S., 10; Brimfield, Aux., 9; Chester, Second Ch., Aux., 5.50; Chicopee, First Ch., Aux., 13.50, Extra-Cent-a-Week Band, 10.50, Young Pilgrim's Band, 5, Third Ch., Aux., 50, Miss Ella M. Gaylord, 100; Chicopee Falls, Second Ch., Aux., 54.50, Dorcas Soc., 15; Feeding Hills, Aux., 30; Hampden, Aux., 16.75; Holyoke, Second Ch., Aux., 603.06, S. S., Jr. Dept., 5; Huntington, Aux., 11; Longmeadow, First Ch., Woman's Benev. Soc., 64, Two Members of C. R., 1.60; Longmeadow, East, Aux., 32; Ludlow, Union Ch., Aux., 35; Ludlow Center, Aux., 14; Monson, Miss Esther R. Holmes, 50, Aux., 91, S. S., Home Dept., 10; North Wilbraham, Grace Union Ch., Aux., 25, C. E. Soc., 5; Palmer, First Ch., Mrs. H. E. W. Clark, 1, Second Ch., Aux., 22.50, S. S., Jr. Dept., 16.79; Springfield, Faith Ch., Ladies' Aid Soc., 5, First Ch., Woman's Assoc., Miss Mary K. Stevens, 40, Hope Ch., Aux., 13, Inter. C. E. Soc., 5, C. R., 7, Memorial Ch., Woman's Guild (200 of wh. to const. L. M.'s Mrs. A. H. Benjamin, Mrs. J. H. Chadwick, Miss Ruth Haynes, Mrs. E. F. Leonard, Mrs. A. B. Miller, Mrs. F. K. Rood, Mrs. M. J. Thomson, Mrs. Annette Woodbury), 249.90, S. S. (prev. contri. const. L. M. Miss Maude Atwater), C. R., 5.10, North Ch., Aux. (25 of wh. to const. L. M. Mrs. Watson S. Ives), 43, Olivet Ch., Aux., 26.40, Golden Link Aux., 40, Park Ch., 11, Aux., 64, Jr. C. E. Soc., 5, South Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Edward A. Appleton, Miss Katharine C. Atwater), 120.69, St. John's Ch., Ladies' Aid Soc., 5; Westfield, First Ch., Aux., 374, Light Bearers, 5, Second Ch., Aux., 29.50, S. S., 12.50, Prim. Dept., 3; West Springfield, First Ch., Aux. (25 of wh. to const. L. M. Miss Mary P. Kinner), 40, 2,490 79
- Suffolk Branch.*—Miss Margaret D. Adams, 1908 Beacon St., Brookline. Mrs. William M. Martin, 675; Mrs. E. S. Tead, 10; Arlington, Miss Alice M. Fox, 10; Auburndale, Mrs. Joseph Cook, 10, Mrs. E. E. Strong, Miss A. C. Strong, 20, Aux., 25; Boston, Friends, 70, Mrs. A. F. Bemis, 50, Mrs. Lydia M. Delano, 5, Miss Elizabeth G. Houghton, 100, Mrs. W. H. McElwain, 100, Central Ch., Aux., 113, Miss. Study Cir., 61.40, Old South Ch., Aux., 100, Park St. Ch., Aux., 100; Boston, East, Baker Ch., Aux., 6.75; Brighton, Aux.,

102.05; Brookline, Mrs. George A. Hall, 100, Miss Harriet E. Richards, 25, Harvard Ch., Woman's Guild, Sr. For. Miss. Dept., 21, Leyden Ch., Woman's Union, 21.94; Cambridge, First Ch., Aux., 202.80, Pilgrim Ch., 19.74, Woman's Miss. Soc., 11, Wood Memorial Ch., 10, Woman's Miss. Soc., Len. Off., 8.40, C. R., 4.40; Charlestown, First Ch., Aux., 25; Dorchester, Pilgrim Ch., Woman's Soc., 23, Second Ch., Y. L. M. S., 85; Everett, Mystic Side Ch., Ladies' Aid Soc., 15; Foxboro, Bethany Ch., Woman's Union, 35; Franklin, Mary Warfield Miss. Soc., 20; Jamaica Plain, Boylston Ch., Aux., 5, Central Ch., Aux., 150; Mansfield, Woman's Union, 10; Newton, Eliot Ch., Woman's Assoc., 200, Mrs. Frank Day, 300; Newton Centre, First Ch., Woman's Benev. and Ch. Aid Soc., 70, Mrs. Van Law, 5; Newton Highlands, Woman's Ch. Aid and Miss. Soc., 59.86; Roxbury, Eliot Ch., Aux., 25, Imm.-Walnut Ave. Ch., For. Dept., 54.66; Roxbury, West, Woman's Union, 10; Somerville, Broadway Ch., Aux., 17.47; Somerville, West, Miss. Soc., 45; Waltham, W. F. M. S., 55; Wellesley Hills, Aux., 100; Winthrop, Union Ch., Woman's Miss. Soc., 5, 3,297 17

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Aux. (25 of wh. to const. L. M. Mrs. C. O. Eames), 45, C. E. Soc., 7, C. R., 1; Charlton, Aux., 10; Clinton, Aux., 121.76, Pro Christo Bible Cl., 15; Dudley, Aux., 32.55, Light Bearers, 6.42, C. R., 5.05; East Douglas, Aux., 35.46; Fisherville, Aux., 28; Gardner, Aux., 100, Willing Workers, 5; Grafton, Aux., 74, Good Shepherd Club, 1.50, Light Bearers, 1.50; Holden, Aux., 29, C. E. Soc., 5; Hardwick, Aux., 27; Hubbardston, Aux., 17; Lancaster, Aux., 38, C. E. Soc., 3; Leicester, Aux., 120, C. R., 1.75; Leominster, Aux., 85, Pro Christo Soc., 10; Millbury, First Ch., Miss. Study Cl., 35, Second Ch., Woman's Assoc., 63.50; North Brookfield, Aux., 20, Prim. and Kinder. S. S., 2; Oxford, Aux. (to const. L. M. Mrs. Harriet S. Sherman), 25; Petersham, C. E. Soc., 10; Princeton, Aux., 45; Royalston, Aux., 22.50; Shrewsbury, Aux., 82, C. E. Soc., 5, S. S., Elem. Dept., 5, King's Dau., Jr. Cir., 2; South Royalston, Friend, 5; Spencer, Aux., 150, C. R., 9.62; Sturbridge, First Ch., 7.87, Aux., 17; Templeton, Aux., 10.75, C. E. Soc., 15.50, S. S., Jr. Dept., 5; Uxbridge, Tea Cup Club, 21; Webster, Aux., 60, Queens of Avalon, 10, S. S., Jr. Dept., 18.50, Prim. Dept., 10, Willing Workers M. B., 2; Westboro, Aux., 12, S. S., Prim. Dept., 5; West Boylston, Aux., 11.50, Mrs. Hoyt's S. S. Cl., 3; West Brookfield, Aux., 20.50; Whitinsville, Jr. C. E. Soc., 5;

Winchendon, Aux., 5.18, Scatter Sunshine Cir., 5; Worcester, Friend, 5, Adams Sq. Ch., Aux., 51, Bethany Ch., Aux., 26, Camp Fire Girls, 5, Blue Birds, 5, C. R., 3.25, Lake View Ch., Aux., 10, Park Ch., Aux., 20, Piedmont Ch., 216, Woman's Assoc., 400, Pilgrim Ch., Jr. C. E. Soc., 5, Little Light Bearers, 9.64, Plymouth Ch., Woman's Assoc., 25, Jr. C. E. Soc., 4; South End Churches Food Sale, 37.01, 2,373 31

Total, 13,326 66

LEGACIES

Dorchester.—Frank Wood, by Lillian Neale Bradway, R. F. Herrick, Extrs., less inheritance tax, add'l, 76 30
Springfield.—Mrs. H. Frances Hall, by Robert S. Kneeland, Extr., add'l, 1,500 00
 Total, 1,576 30

RHODE ISLAND

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. "H.", 10; Barrington, Aux., 64; Central Falls, C. R., 5; East Providence, Newman Ch., Mrs. Mary I. Curtis, 6, Aux. (50 of wh. to const. L. M.'s Mrs. Agnes Pond, Mrs. Christine J. Walker), 65.08, C. E. Soc., 5, Dau. of Cov., 14, Jubilee Dau. of Cov., 7.50, Helping Hand Soc., 5, Jr. Endeavor M. B., 10, S. S., Jr. Dept., 5.50, Prim. Dept., 3, Beginners' Dept., 3; Kingston, Aux., 66.62, Little Rest M. B., 35; Pawtucket, Park Place Ch., Aux., 205, Pawtucket Ch., Women's Guild (150 of wh. to const. L. M.'s Mrs. James P. Graham, Miss Florence Livingstone, Miss Lydia Paine, Miss Angie Reynolds, Mrs. Samuel B. Slack, Miss Olive Taber), 413, F. O. C. Club, 25, Happy Workers, 60, S. S., 42, C. R., 10, Smithfield Ave. Ch., S. S., Prim. Dept., 8, Kinder. Dept., 3.55, C. R., 6.20; Providence, Beneficent Ch., Mrs. M. L. Brayton, 5, Miss Grace P. Chapin, 25, Women's Guild (100 of wh. to const. L. M.'s Mrs. George H. Capron, Mrs. Leroy S. Grant, Mrs. John McCausland, Miss Emma A. Taft), 500, Free Ch., Women's Guild, 25, Plymouth Ch., Aux., 30.50, Girls' League, 10, Union Ch., Women's Guild, 250; Riverpoint, Mr. and Mrs. Herbert Clarke, 10, Amy B. Clarke Mem. Cir., 10, Prim. Dept. S. S., 10; Saylesville, Aux., 50; Woonsocket, Globe Ch., S. S., 18.52, 2,021 47

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Gilman Fund, 25; Canterbury, Ch., 5; Colchester, Aux., 5.30; Groton, C. E. Soc., 5; New London, First Ch., Aux., 39.50, Prim. S. S. Cl., 10; Norwich, Broadway Ch.,

Aux., 38.40, First Ch., Lathrop Memorial Aux., Th. Off., 16.55, Jr. C. E. Soc., 8, Second Ch., Aux., 25; Putnam, Aux., Member, 50; Windham, Aux., 2.70,	230 45
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark Treas., 40 Willard St., Hartford. Branch Officer, 10; Bristol, Community Club, 8; Glastonbury, Aux., 100; Hartford, First Ch., Aux., 25; Fourth Ch., Dau. of Cov., 25; Hockanum, Ladies' Aid Soc., 5; New Britain, South Ch., W. F. M. S., 32,	205 00
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. on deposit for Inanda, 25.29; Int. on invested funds, 20; Friend, 400; Friend, 130; Friend, 50; Bridgeport, Friends, 200; Bridge-water, Aux., 30; Cheshire, Aux., 43; East Litchfield, C. E. Soc., 5; Essex, Mrs. Frances J. Tiffarty, 800; Fairfield Co. Meet., Th. Off., 19.54; Goshen, C. E. Soc., 25, Jr. C. E. Soc., 6; Higganum, Prim. S. S., 5.59; Ivoryton, Aux., 5; Litchfield, Aux., 3.50; Madison, Aux., 113.11; Middletown, First Ch., Aux., 14.71; New Canaan, Aux. (prev. contri. const. L. M.'s Mrs. J. Howard Hoyt, Mrs. J. F. Silliman); New Haven, Mrs. W. M. Parsons, 100; New Milford, Aux., 84; North Stamford, Aux., 1; North Woodbury, C. E. Soc., 15; Saybrook, Ch., 7.47; Stratford, Aux., 65; Washington, Aux., 5.30; C. R., 58.90; West Cornwall, C. E. Soc., 15; Winchester, Aux., 10; Winsted, First Ch., Aux., 20.80,	2,281 21
Total,	2,716 66
LEGACIES	
<i>Farmington.</i> —Sarah J. Thompson, From sale of securities received from Extr., add'l,	393 45
<i>Wethersfield.</i> —Jane C. Francis, From sale of securities received from Extr. and interest, add'l,	1,899 75
Total,	2,293 20
NEW YORK	
Matured Conditional Gift,	100 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Int. on deposits for Foochow Hospital, 474.27; New Canaan, Conn., Mrs. Walter Wood, 100; Brooklyn, Mrs. Walter McDougall, 100; Woodside, Miss Clara L. Blake, 4.40,	678 67
Total,	778 67
PHILADELPHIA BRANCH	
<i>Philadelphia Branch.</i> —Miss Martha N. Hooper, 1475 Columbia Road, Washington, D. C. Mrs. Edward S. Campbell, 10; Mrs. Hildegard Howard, 5; Mrs. R. C. Jenkinson, 5; Misses Richards, 5; D. C., Washington, First Ch., Aux., 113.28, Miss.	
Club, 55, Ingram Mem. Ch., Aux., 8.72, Lincoln Temple, Aux., 10, Mt. Pleasant Ch., Aux., 178, League of Service, 10, People's Ch., Aux., 10, C. E. Soc., 3, Plymouth Ch., Aux., 5; <i>Fla.</i> , Coconut Grove, Aux., 5; Daytona, Aux., 10; Sanford, Aux., 8; St. Petersburg, Aux., 19; <i>Md.</i> , Baltimore, Associate Ch., Aux., 12; <i>N. J.</i> , Bound Brook, Aux., 20; Chatham, Aux., 46; Chester, Aux., 5; Closter, Aux., 25; Cresskill, Aux., 30; East Orange, Trinity Ch., Aux., 27.30; Jersey City, First Ch., Aux., 75; Montclair, First Ch., Aux., 115, Pilgrim Ch., Aux., 5; Newark, Belleville Ave. Ch., Aux., 28.51, Y. W. Aux., 4, C. E. Soc., 6.49; Nutley, Aux., 35; Orange, Orange Valley Ch., Aux., 96, Y. W. Soc., 10.20; Passaic, Aux., 50; Paterson, Aux., 48.66, M. B., 10; Plainfield, Aux., 59; Upper Montclair, Howard Bliss M. B., 60; Verona, Aux., 15; Westfield, Aux., 171; Woodbridge, Aux., 53; <i>Pa.</i> , Germantown, First Ch., Aux., 17, C. E. Soc., 2, Neesima Guild, 2; Meadville, Park Ch., Aux., 15.50; Philadelphia, Central Ch., Aux. (with prev. contri. to const. L. M. Mrs. Helen A. Maxwell), 16; Spring Creek, Aux., 2.50; West Spring Creek, 50 cts.; <i>Va.</i> , Herndon, Aux., 13. Less expenses, 110.66,	1,425 00
DISTRICT OF COLUMBIA	
<i>Washington.</i> —Pilgrim Ch., Gift for Seymour Memorial,	1,788 14
AFRICA	
<i>Inanda.</i> —Miss Fidelia Phelps,	10 00
Donations,	17,380 54
Matured Conditional Gift,	100 00
Buildings,	5,553 16
Specials,	50 36
Legacies,	6,317 81
Total,	29,401 87
GOLDEN ANNIVERSARY GIFT	
Previously reported,	162,205 29
Receipts of the month,	5,213 25
Total,	167,418 54
Income of Designated Funds	
October 18, 1915, to October 18, 1916	
MARY H. DAVIS FUND	
Income for Girls' School, Ahmednagar,	40 00
MARY H. DAVIS HOSPITAL FUND	
Income for Hospital, Ahmednagar,	40 50
MARTHA S. POMEROY FUND	
Income for Girls' Boarding School, Aintab	20 00
JULIET DOUGLAS FUND	
Income for Girls' School, Uduppiddi, Ceylon,	200 00
LAURA L. SCOFIELD FUND	
Income for General Work,	282 70

MRS. W. F. STEARNS MEMORIAL FUND	
Income for Scholarship, Girls' School, Ahmednagar,	20 00
MRS. JANE PALMER MEMORIAL FUND	
Income for Village Schools, India,	12 78
EWELL FUND	
Income for Day School, Spain,	32 84
SUSAN RHODA CUTLER FUND	
Income for General Work,	20 50
RETIRED MISSIONARY ALLOWANCE FUND	
Income for support of disabled Missionaries,	41 50
MARY C. WIGGIN FUND	
Income for Designated Work,	253 60
MARY E. WILDE FUND	
Income for Current Expenses,	1,200 24

SUNDRY FUNDS	
Income	203 78
Total,	2,368.44
HOMER N. LOCKWOOD FUND	
Bequest of Homer N. Lockwood, Washington, D. C. Income to be used for Scholarships, Barcelona,	2,500 00
DR. D. M. B. THOM SCHOLARSHIP	
Gifts received through Miss Agnes Fenenga, \$234.60. Gifts collected by Dr. D. M. B. Thom, \$377.33. Income to be used for Scholarships, Girls' High School, Mardin,	611 93
JUBILEE EXPENSE ACCOUNT	
Receipts to date,	725 00

Woman's Board for the Pacific

Receipts for September and October, 1916

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

Northern California Branch.—Mrs. Arthur W. Moore, Treas. 415 Pacific Ave., Oakland. Berkeley, First, 47, C. R., 4.97; Bowles, 1.12; Collections at annual meetings, 91.38; Kenwood, 1.95; Oakland, First, 70, Plymouth, 54, Pilgrim C. R., 2.25, Olivet, 1.10; Oroville, 5; Paradise, 1.25; San Francisco, First, C. R., 1.25; San Rafael, 2.50; Santa Cruz, 15; Sonoma, 6.25, 305 02

Southern California Branch.—Miss Emily Barrett, Treas. 178 Center St., Pasadena. Avalon, 5.89; Chula Vista, 15; Corona, 10; Glendale, 5; Highland S. S., 5; Long Beach, 25; Los Angeles, Colegrove S. S., 21.42, First, 167.38; Ontario, 26, S. S., 10.19; Pasadena, First S. S., 135.14, Int. C. E., 10, Lake Ave., 30, West Side, 30, Mrs. Atkinson's Class, 5; Prescott, Arizona, 25; Santa Barbara, 20.40; San Diego,

Logan Heights, 10; San Jacinto, 32; Ventura, 4.75; Whittier, 37.50, 630 67

OREGON

Oregon Branch.—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Corvallis, 3.30; Forest Grove, 30.63; Sunnyside, 17.46; Portland, First, 37, 88 39

IDAHO

Idaho Branch.—Mrs. S. N. Travis, Treas., Weiser. Caldwell, Pilgrim, 1, Central Park, 1; Bruneau, 5, 7 00

WASHINGTON

(for September only)

Washington Branch.—Miss Estelle Roberts, Treas., 1121 22d Ave., Seattle. Arlington, 2.30; Genesee, Idaho, 50 cts; North Yakima, Ahtanum, 10; Pasco, 1.90; Seattle, Fauntleroy, 2.57, Keystone, 4.80; Special, 10, 32 07

Woman's Board of Missions

Treasurer's Report

RECEIPTS FOR THE YEAR ENDING OCTOBER 18, 1916

Balance to the credit of the W. B. M., October 18, 1915			
For buildings in addition to special deposits	\$24.55		
Specified gifts and legacy not available for general appropriations	1,532.64		
For appropriations for 1916	124,098.34	\$125,655.53	
Contributions			
For regular work	\$129,135.26		
Matured Conditional Gift	100.00		
Gifts for buildings	49,278.43		
Gifts for special objects	3,000.28	\$181,513.97	
*Legacies	26,728.12		
Interest Account	8,373.17	216,615.26	
Total,		\$342,270.79	

EXPENDITURES FOR THE SAME TIME

Missionary Work			
Appropriations for the Field for 1916	\$119,924.77		
For detained missionaries	2,319.60	\$122,244.37	
Additional appropriations	5,199.22		
Appropriations for buildings	45,841.08		
Gedik Pasha Loan, payment on account	1,000.00		
Outfits and traveling expenses of missionaries	12,906.84		
Allowances and grants to missionaries on furlough	5,725.96		
Allowances and grants to retired missionaries	4,625.92		
Gifts for special objects	3,000.28	\$200,543.61	
Home Expenditures			
Administration	\$12,856.65		
Promotion	1,417.39		
Publications			
LIFE AND LIGHT	\$2,075.91		
Here and There Stories	465.10		
Literature	1,166.17		
Annual Report	639.53	4,346.71	18,620.75
Balance to the credit of the W. B. M., October 18, 1916			
Not available for general appropriations			
Gifts for buildings	\$3,865.90		
Other gifts	896.64	\$4,762.54	
Available for work of 1917		118,343.89	123,106.43
Total,		\$342,270.79	

* LEGACIES

The amount of legacies available for 1915-16 was computed in the following way:

Total amount of legacies received in 1915-16		\$22,946.40
One-third of the same available for 1915-16	\$7,648.80	
One-third of 1913-14 legacies	12,224.55	
One-third of 1914-15 legacies	5,779.46	
Income of Reserve Legacy Fund	1,076.33	
	\$26,729.14	
Less expenses in connection with legacies	1.02	
Total of legacy receipts as reported		\$26,728.12

INDEX TO VOLUME XLVI.

1916

Woman's Board of Missions.

AFRICA—Letters from Miss Minnie Clark, 23, 272, Mrs. Cowles, 402, 549, Miss Kiehl, 81, Miss Price, 79, Miss Minnie Tontz, 274; Step Forward in Natal, A, 537; Umzumbe Revisited, 241.

CEYLON—First Days at Uduvil, 208; Letter from Miss Lucy K. Clark, 338, 552; What a Faithful Uduvil Mother Did, 451.

CHINA—Changing China, 155; Evangel at Work, The, 5; Great White Field, The, 443; Letters from Miss Brown, 459, Miss Chapin, 231, Miss Davis, 504, Miss Dorabla, 333, Miss Leavens, 179, Miss Perkins, 178, Miss Reed, 403, Miss Ward, 229; Little Cripple at Paotingfu, 9; Openings for Service, 15; Overwhelming Need, 542; Power of the Message, The, 216; Some Country Schools in China, 11; Y. W. C. A. Conference in Foochow, The, 169.

EDITORIAL PARAGRAPHS—35; 53; 101; 148; 199; 249; 293; 367; 434; 478; 524.

ILLUSTRATIONS.

AFRICA—At work in Inanda, 83; Girls' Dormitory, 245; Interior View, The, 79; Learning to be Homemakers at Inanda, 447; Pupils in Umzumbe School, 243; Umzumbe Mission Station, 242.

CEYLON—Preparing a Native Meal, 209.

CHINA—Beginnings of a Kindergarten, 429; Bringing Water, 270; By Slow Waterways in China, 12; Chinese Temple Roof, 155; Coming to the Hospital, 6; Deserted Temple in Peking, A (April front.); Foochow Hospital Helpers, 175; Hospital Baby, A, 9; Kindergarten Children, The, 271; Leaders of the Conference, 170; Loi-ciu Girls' "Stunt," The, 172; Market Day in Peking, 13; Moving Day at Paotingfu Girls' School, 427; New Dormitory Building, Paotingfu, 427; Paotingfu School, 426; Resting after their Journey, 156; Students of the Bible Women's Training School, Foochow (Oct. front.); Station Class in Paotingfu, 232; Waiting for the Doctor at Panchwang (Jan. front.).

INDIA—Dr. Hume Starting to Visit a Mohammedan Patient, 265; Doctor's Visit in an Ahmednagar Village, The, 318; Girls' School, Aruppukottai, 222; In a Vadala Village, 214; Listening to the Bible Story, 213; Madura Street, showing Temple, 290; Missionaries of the Marathi Mission, 388; Moharram Procession, India, The (May front.); Morning Reflections, 335; Mrs. Modak, 389; New Kindergarten Addition in Aruppukottai, 222; One Corner of Kindergarten Room, 224; Outdoor Christian Service, An, 212; Primitive School in the Madura Field, A, 316; School, Church and Parsonage

(July-Aug. front.); Some Women Converts from the Mangs, 385; Staff of Women's Hospital, Ahmednagar (June front.); Starting on Tour, 211; Street Preaching, 292; Village School in the Marathi Field, A, 314; Waiting for the Doctor at Ahmednagar, 449.

JAPAN—Approach to Ise, The, 72; Church and Parsonage at Sanashi, 165; Entrance to Temple, Kyoto, 71; In the Loving-All Institution, 125; Kin-ku-ji Gardens, Kyoto (Feb. front.); Lesson in Flower Arrangement, A, 166; Matsuyama Factory Girls' Home, 219; Matsuyama Schoolgirl, A, 123; Students at the Kobe Evangelistic School, 167.

MISCELLANEOUS—Aloha Camp, 237; Christian Family at Davao, 381; Elm St., Northampton (Nov. front.); Girls from Mission Schools in Camp, Egypt, 113; Girls' School, Mid-Pacific Institute, 121; Group of Bago-bos Women (Sept. front.); Home of First Missionary to Honolulu, 119; Hour for Soup, The, 110; In Camp with the Refugees at Port Said, 108; In Hawaii, 114; Old Missionary Church in Honolulu, The (Mch. front.); Patient on the Way to Dr. Sibley, 382; President of the C. E. Society, Davao, 378; School Children Receiving "Breads," 111; Story Hour at Davao, 383; Views of Honolulu, 116.

MEXICO—Adobe Country House, An, 65; Dance in Honor of Virgin, 61; Mexican Laundry, 63; Mountains in Mexico, 490; New Dormitory for Chihuahua Girls, 432; Old Bull Ring, Chihuahua, 433; On the Way to School, 62.

PORTRAITS—Dr. Barton, 561, Misses Breck, 478, Coon, 369, Dyer, 55, Heath, 507, Hiwale, 475, Holmes, 153; Mrs. Howland, 487; Mrs. Law and daughter, 474; Rev. Hilton Pedley, 476; Misses Phelps, 443, Pinneo, 476; Mrs. Powers, 507; Dr. Shepard, 99; Miss Smiley, 153; Miss Smith, 478; Rev. Willard L. Sperry, 477; Miss Thompson, 371.

TURKEY—Group of Patients, 25; Monastir Graduating Class, 24; One of Class of 1915, 128; Patient in Mardin Hospital, A, 25; Servian Graduate, 24; Street in Monastir, 24; Sufe, Dr. Thom's Helper, 25; Women of Adabazar, 129.

SPAIN—In the Garden, Barcelona, 260; Little Folks at Barcelona, 259.

INDIA—Changes in Dindigul, 227; Evangelistic Movement in Madura, The, 307; Evolution of a Village School, The, 314; Letters from Mrs. Banninga, 335, Dr. Beals, 460, Miss Chase, 508, Mrs. Gates, 507, Miss Heath, 508, Dr. Hume, 548, Dr. Proctor, 266, Miss Wilcox, 393; New Kindergarten Quarters in Aruppukottai,

INDEX

223; One of Our Helpers—Mrs. Ushabai Modak, 389; Presenting Christianity to Hindu Women, 289; Settlement Work in an Indian City, 384; Touring in Vadala, 211; When We Reached Madura, 391; Woman's Hospital in Ahmednagar, The, 262.

IN MEMORIAM—Mrs. Elizabeth Starr De Forest, 52; Mrs. W. H. Fenn, 88; Mrs. James W. Hale, 140; Maria Reed Hemenway, 348; Miss Elizabeth B. Sharp, 306; An Appreciation: Dr. F. D. Shepard, 99; Miss Harriette W. Tuttle, 185; Mrs. Anna Reed Wilkinson, 513.

JAPAN—After the Bazaar at Niigata, 164; Emperor's Coronation, The, 70; Gathering the Fruits in Matsuyama, 219; House by the Side of the Road, The, 122; Letters from Mrs. Cobb, 331, Miss Daughaday, 330, Matsuyama, 461, Mrs. Olds, 21, Miss Ward, 273.

JUNIOR DEPARTMENT—Camp Fires and Their Relations to Missions, 281; Chatty Letter about one Successful Mission Band, A, 563; Cradle Roll that Prospers, A, 235; Isabelle Harley Mission Band, The, 89; Jubilee for Juniors, 186; Our Girls, 515; Our New S. S. Campaign, Ten Questions Answered, 413; Preparing the Way with Girls, 466; To Girls and Their Leaders, 138; What about Programs Next Year? 349; Why Not Others? 41.

MEXICO—Exciting Days in Parral, 68; Letter from Miss Dunning, 274, Miss Long, 177; Three Types of Mexican Girls, 60.

MICRONESIA—Letter from Miss Elizabeth Baldwin, 232.

MISCELLANEOUS—Among the Filipinos, 376; Annual Meeting, The, 558; Around the Council Table:—(Apportionment of Duty, The, 511; Art of Program Making, The, 341, 409; Gifts of Life, 134; Giving Christ, 556;

Jubilee Dictionary, A, 184; Recruiting Hour, A, 88; Situations Somewhere, 276; Task Before Us, The, 464; Thought for the New Year, A, 31; White Comrade, The, 233; Challenge of Growth, The, 446; Change of Emphasis, The, 529; Environment of a Medical Missionary, The, 3; Foreigner's Feeling in America, A, 320; Four Questions with Myself, 454; Golden Anniversary Gift Applied, The, 425; How they built the King's Highway in Hawaii, 114; Highway in the Desert, A, 1; I am the Way, 97; "If in This Life Only," 146; Is Life Membership an Empty Honor? 137; Jubilee Increase Campaign, The, 154, 205, 256, 298, 374; Message of Christmas, The, 522; Nameless Builders of the Highway, The, 301; Put the Miss in Missions, 352; Recent Conference in Panama, The, 158; Relief Work, 275; Song of Ascents, A, 487; Summer Conferences in the East, 361; "Where are the Nine?" 91; Where the Highway Ends, 49; Whirlwind Harvest, The, 494; Who is Who at Annual Meeting, 473; Wider View, 27, 84, 182, 339, 404, 461, 509, 554; World Missions and World Peace, 206.

OUR BOOK TABLE—44; 92; 188; 238; 283; 354; 417; 469; 566.

POETRY—Christmas Ballad, A, 521; Easter Song, An, 145; Emmaus Walk, The, 181; Gratitude, 513; Love's Share, 458.

RECEIPTS—45; 93; 140; 190; 238; 284; 356; 419; 470; 517, 567.

SPAIN—Springtime in Barcelona, 259.

TURKEY—At Adabazar in War Time, 126; Brousa Happenings, 19; Christian Constantinople, 438; In Camp with the Refugees at Port Said, 108; Letters from Mrs. Crawford, 337, Mr. Crawford, 401, Miss Matthews, 21, Dr. Parmelee, 69, Miss Putney, 77; Some of Our Marsovan Saints, 193.

WAYS OF WORKING—Foreign Missionary Play-day, A, 344; Prayer Circle Needed, A, 33; "Trip Around The World, A," 278.

Board of the Pacific.

CHINA—Chinese-American Christian Hospital, 226; Fire at Lintsing, A, 457; King's Messengers at Ponasang, 174; Letters from Mrs. A. P. Peck, 76, Dr. Tallmon, 75; Making the Trousseau, 130; Medical Work in Lintsing, 325; Our Kindergarten in Lintsingchow, 269; Progress in Peking, 173.

INDIA—Notes from my Parish (Dindigul), 73.

EDITORIAL PARAGRAPHS—130; 174; 225; 268; 288; 323; 455; 541.

MISCELLANEOUS—Glimpses of Our Annual Meeting, 498; Oregon Rally, The, 395; Summer Schools on the Pacific Coast, 398.

RECEIPTS—48; 144; 192; 424; 472; 520, 571.

INDEX

Missionaries Mentioned in 1916.

- Adams, Miss Alice P., 122, 149, 251, 258.
 Allen, Miss Annie T., 19, 20, 397.
 Allen, Miss Bertha H., 269, 396, 498, 499.
 Ament, Mrs. Mary P., 456, 542.
 Andrus, Mrs. A. N., 436.
 Atkinson, Mrs. Henry M., 54.
- Baldwin, Miss Elizabeth, 232.
 Banninga, Mrs. J. J., 335.
 Barker, Miss Annie M., 35.
 Bartlett, Mrs. S. C., 149.
 Bates, Miss Rosamond, 293.
 Beach, Mrs. Ruth W., 38, 293, 434, 498, 499.
 Beals, Dr. Rose, 397, 460.
 Bicknell, Mrs. Nellie L., 208.
 Bissell, Miss Emily, 388.
 Black, Mrs. Robt. F., 376.
 Blake, Miss Isabel M., 37.
 Blanchard, Miss Gertrude H., 230.
 Bookwalter, Miss Lulu G., 208, 210, 431, 481.
 Bradshaw, Miss Annie H., 101.
 Breck, Miss Grace M., 478.
 Bridgman, Mrs. Frederick B., 149, 252, 370.
 Brown, Miss Daisy D. M., 170, 430, 459.
 Brown, Mrs. G. G., 560.
 Bruce, Miss Clara E., 251.
 Burr, Mrs. C. H., 251.
 Burrage, Miss Fanny E., 368.
- Camp, Mrs. Isaac N., 77.
 Campbell, Miss Elizabeth B., 104.
 Carter, Miss Minnie E., 252, 370, 448.
 Cary, Mrs. Frank, 370.
 Chambers, Mrs. W. N., 36.
 Chandler, Miss Gertrude E., 38, 57, 104, 434.
 Chandler, Mrs. John S., 57, 104.
 Chandler, Mrs. Robt. E., 252.
 Chapin, Miss Abbie G., 231.
 Chase, Miss Mabel L., 102, 391, 508.
 Clark, Miss Elizabeth C., 370.
 Clark, Miss Lucy K., 102, 208, 338, 481.
 Clark, Miss Minnie, 23, 272.
 Cobb, Mrs. E. S., 331.
 Coe, Miss Ada M., 434.
 Cold, Miss Edith, 36.
 Cole, Miss Nellie A., 104.
 Cole, Miss Mary, 104.
 Coon, Miss Edith, 295, 369.
 Cooper, Mrs. Harold, 309.
 Cowles, Mrs. Geo. B., 38, 76, 241, 402.
 Crawford, Mrs. Olive T., 35, 250, 337.
 Curtis, Miss Edith, 21, 164, 293.
- Daniels, Miss Mary L., 202.
 Daughaday, Miss Adelaide, 70, 330.
 Davis, Miss Delpha, 479.
 Davis, Miss Edith, 216, 504.
 Davis, Mrs. J. D., 252.
 De Forest, Miss Charlotte B., 52, 101, 102.
 De Forest, Mrs. J. H., 52, 110.
 Denton, Miss Mary F., 225, 332.
 Dodd, Mrs. W. S., 294.
 Dornblaser, Miss Irene LaW., 148, 169, 333, 371, 562.
 Dunning, Miss Mary B., 68, 199, 274, 369, 480.
 Dunning, Mrs. Morton D., 149.
 Dyer, Dr. Lora G., 55, 104.
- Eaton, Mrs. James D., 199.
 Edwards, Mrs. Mary K., 446.
 Ellis, Mrs. Minnie C., 269, 456.
- Elwood, Mrs. W. P., 227.
 Emrich, Mrs. R. S. M., 296.
- Fairbank, Miss Adelaide, 479.
 Fairbank, Mrs. Henry, 314.
 Fairbanks, Mrs. Edward, 211.
 Fenenga, Miss Agnes, 53, 149, 368.
 Fowle, Miss Carolyn, 368.
 Fowle, Mrs. Luther R., 104, 251.
 Fritts, Mrs. Louis B., 199.
 Frost, Miss Caroline E., 250, 477.
 Frame, Mrs. Alice Browne, 58, 252, 293.
- Garretson, Miss Elsie M., 57, 252, 296, 434.
 Gates, Miss Edith, 105, 251.
 Gates, Mrs. Lorin S., 251, 506.
 Getchell, Mrs. Dana K., 367.
 Gleason, Miss Alice, 60.
 Goodrich, Mrs. Chauncey, 406.
 Gordon, Mrs. M. L., 57, 149, 296, 434.
 Graffam, Miss Mary L., 149, 251, 368.
 Greene, Miss Olive, 562.
 Griswold, Miss F. E., 149, 479.
- Haas, Mrs. Cyril H., 36.
 Hale, Miss Hattie, 251.
 Hamilton, Dr. Caroline, 104.
 Hanson, Miss Elizabeth, 369.
 Harding, Miss Mary B., 251, 479.
 Harley, Miss Isabelle, 69, 89, 202.
 Harlow, Mrs. Ralph S., 477, 559.
 Hastings, Miss Minnie, 181, 208, 481.
 Hazen, Mrs. Wm., 150, 251.
 Heath, Miss Ruth C., 38, 201, 336, 508.
 Hess, Mrs. James E., 294.
 Hoffman, Miss Anna, 481.
 Holeman, Miss Jessie, 294.
 Holmes, Miss Almira F., 153, 295.
 Holt, Miss Sophie S., 126, 562.
 Holway, Mrs. Theodore S., 396.
 Howe, Miss Annie L., 274.
 Howland, Miss Barbara, 295.
 Howland, Mrs. John, 105, 158, 199, 295, 369, 487.
 Howland, Miss Susan, 431.
 Hubbard, Mrs. Mabel E., 9.
 Hubbard, Mrs. Nellie P., 174, 229, 425.
 Hume, Mrs. Robt. A., 384.
 Hume, Dr. Ruth P., 262.
- Irwin, Mrs. Genevieve D., 368.
- Jeffery, Mrs. Franklin E., 293, 323.
 Jeffries, Mrs. F. E., 224, 263.
 Jillion, Miss Jeannie L., 19, 20, 397.
 Johnson, Miss Elizabeth, 38, 481.
 Jones, Mrs. J. P., 289.
 Judson, Miss Cornelia, 124, 219.
- Kellogg, Mrs. E. D., 501.
 Kennedy, Mrs. P. B., 479.
 Kielland, Miss Dorothea E., 81, 448.
 King, Mrs. Thomas, 329.
 Kinney, Miss Mary E., 294, 369.
 Knapp, Miss Grace H., 57, 258, 283.
- Lamb, Miss Edith M., 434.
 Learned, Mrs. Dwight W., 105.
 Learned, Miss Grace W., 370.
 Leavens, Miss Delia D., 5, 104, 179, 477, 561.
 Lee, Mrs. L. O., 295.
 Long, Miss Mary F., 177, 199, 268, 369, 480.
 Loughridge, Miss Stella N., 35, 368.

INDEX

- MacCallum, Miss Emily, 35.
 Martin, Mrs. H. S., 294.
 Matthews, Miss Mary L., 26, 55, 102, 479.
 Maynard, Mrs. H. A., 294, 368.
 McBride, Mrs. A. A., 150, 251, 252.
 McCord, Mrs. James B., 81, 82.
 McKowan, Miss Amy E., 251, 274, 293, 477, 562.
 McLaren, Miss Grissell M., 36, 55, 103.
 McNaughton, Mrs. J. P., 19.
 Mead, Miss Lucy I., 396.
 Morley, Miss Bertha, 367.
 Morrison, Miss May, 259.

 Newcomb, Miss Clara W., 259.
 Nugent, Miss Belle, 479.
 Nute, Mrs. Mary Rogers, 36.

 Olds, Mrs. C. B., 21, 166, 252.
 Osborne, Miss Harriet L., 37.

 Parker, Dr. Harriet E., 201, 336, 430, 448.
 Parmelee, Dr. Ruth A., 53, 69, 370.
 Parsons, Miss Edith, 19, 174, 397.
 Payne, Miss Jessie E., 456.
 Peck, Mrs. A. P., 76.
 Perkins, Miss Elizabeth S., 178, 371, 430.
 Pettee, Mrs. J. H., 251.
 Pettus, Mrs. W. B., 52.
 Phelps, Miss Fidelia, 293, 477, 560.
 Phelps, Miss Isabelle, 231, 305, 443.
 Phelps, Miss Theda B., 368.
 Pierce, Mrs. Ira W., 368.
 Pinneo, Miss Annie E., 295, 476, 562.
 Porter, Miss Mary H., 268.
 Powers, Miss Harriet G., 20.
 Prescott, Miss Ellen O., 199, 274, 369.
 Price, Miss Martha E., 79, 203.
 Proctor, Dr. M. Clara, 262, 266.
 Putney, Miss Ethel W., 77, 108, 136, 294.
 Pye, Mrs. Ernest, 367.

 Quickenden, Miss Catherine S., 223, 323. *

 Raynolds, Mrs. Geo. C., 57, 258, 283.
 Reed, Miss Bertha P., 11, 155, 403.
 Rice, Miss Nina, 269, 368, 397, 455, 498.
 Richmond, Miss Clara C., 104, 368.
 Riggs, Mrs. Ernest W., 99, 368.
 Riggs, Mrs. H. H., 103.
 Riggs, Mrs. Mary W., 56, 69, 368, 434, 477, 562.
 Riggs, Mrs. Theodore, 39.
 Root, Miss Mary M., 224, 484.

 Scott, Mrs. T. B., 38.
 Sewall, Miss Carolyn T., 90, 428, 485.
 Sewny, Mrs. Lillian C., 295, 434.
 Shane, Miss Myrtle O., 36, 55, 103.
 Sheffield, Mrs. D. Z., 478.
 Shepard, Mrs. Fannie A., 99.
 Sibley, Mrs. Chas. T., 381.
 Smiley, Miss Caroline D., 153, 252, 295, 369.
 Smith, Mrs. Edith H., 104.
 Smith, Miss Margaret, 478.
 Stanley, Mrs. C. A., 294.
 Stapleton, Dr. Ida S., 53, 294.
 Stelle, Mrs. Wm. B., 479, 562.
 Stephenson, Miss Gladys R., 36, 37.
 Stowe, The Misses, 479.
 Swift, Miss Eva, 83, 307.

 Talcott, Miss Eliza, 258.
 Tallmon, Miss Edith, 456, 458.
 Tallmon, Dr. Susan B., 15, 75, 130, 323, 325, 370.
 398, 457.
 Thom, Mrs. D. M. B., 53.
 Thomson, Miss Adelaide K., 371.
 Tontz, Miss Minnie A., 274.
 Tracy, Mrs. C. C., 194, 269, 400.

 Ussher, Mrs. Clarence D., 57, 58.

 Vaughn, Mrs. C. S., 336.

 Ward, Mrs. Dora M., 54, 149.
 Ward, Miss Elizabeth, 273.
 Ward, Miss Laura D., 229.
 Ward, Mrs. Mark, 56.
 Ward, Miss Mary I., 296, 562.
 Waterhouse, Miss Madeline, 397.
 Webb, Miss Elizabeth S., 36.
 Wheeler, Miss M. Louise, 479.
 Wilcox, Miss Katie, 102, 391.
 Willard, Miss Charlotte R., 367.
 Wingate, Mrs. Jane C., 368.
 Winsor, Mrs. Mary C., 149.
 Wood, Miss Rebekah, 261.
 Woodhull, Dr. Kate C., 55.
 Woodside, Mrs. T. W., 479.
 Woodward, Mrs. Frank J., 251, 295, 298.
 Wright, Mrs. A. C., 199, 369.
 Wyckoff, Miss Gertrude E., 268.
 Wyer, Miss Elizabeth U., 305, 434.

 Yarrow, Mrs. Ernest A., 38, 252, 294, 368.

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